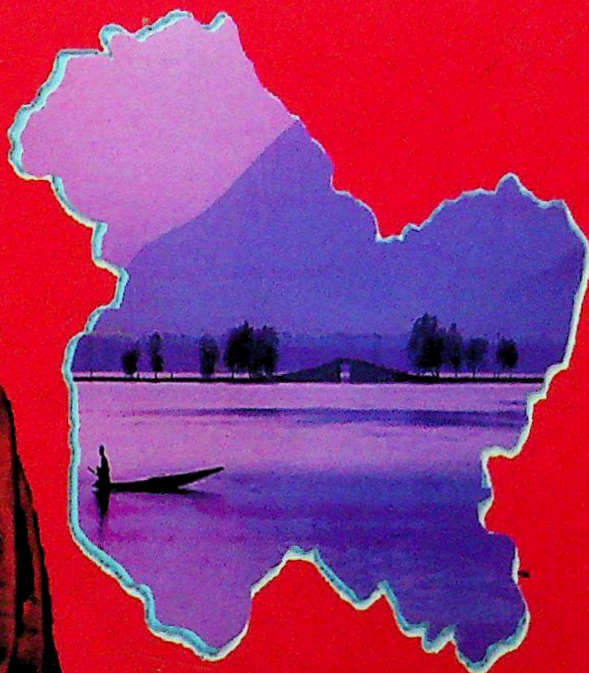


Jammu and Kashmir Women

Contribution In post Independence

Suman Kaul



The state women are recommended to come in other fields as well. In the Media, they have made a mark in treading the dangerous paths to fulfill their duties and get the material for the public. In this behalf a Kashmiri media journalist has faced the vagaries of weather and problems of higher altitudes, affecting or creating breathing complicacies.

Among the eminent women, some have worked for upholding the composite culture, despite the terrorism aiming at liquidating anything, socially, culturally, and religiously, not palatable to them.

The state women are courageous, bold and intellectually well built. They have contributed much in the fields of Art and Culture, Professional Services, Prose and Poetry, Media, Law and Women's Rights, Thought and Literature, Politics and Public Life. This book is a window to look for these and other things.

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Women
Contribution
In
Post Independence***

G.M. College of Education

Raipur, Bantalab

Jammu.

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Suman Kaul

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Delhi

Jammu and Kashmir Women Contribution In Post Independence

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Dedicated

in the sweet memory of my dearest Late parents Gobind Joo Zalpuri and Leela Zalpuri who have brought me up in the lap of luxury and affection. And in the lasting memory of my dearest Late eldest brother, Pran Nath Zalpuri who had taken all the pains in guiding and teaching me to get higher education and made me able to face the struggle of life.

Suman Kaul

Acknowledgment

I thank Rajesh Kaul for giving me some valuable suggestions, advices, information and material regarding preparation of this book. I also thank Ameet Kaul for making available necessary technical Know how and help to bring out and publish this book at the earliest convenience. Without their active help this book may not have seen the light of the day yet. I acknowledge the help rendered also by Preeti Nehru.

Suman Kaul

Jammu & Kashmir Women Contribution in Post Independence

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Preface

This book "Jammu and Kashmir Women: Contribution in Post Independence" is ready. The collection of the facts and data, interviews held and the various enquiries and clarifications made and sought, personally and on phone even to different and distant places, was not an easy a job. Over and above, the related study culminating into writing of this book, was still a tougher part of the job done by me in missionary spirit: I was feeling duty to write and publish such a book about Jammu and Kashmir which I have done despite various odds. It is for you to adjudge the result of my labour.

The writing of this book was both, time consuming and taxing the patience. It is not a simple routine type of book but of unusual one. I have written it with open mind and without even any faintest idea of bias or prejudice and/or any fear or favour. Merit was the only criterion before me and any lapse in properly elucidating or otherwise, any other failure on my part, is not intentional and so must be ignored.

I have preferred galaxy of the personalities in this book on the basis of alphabetical order of the names and not on the basis of any choice or preference. This order of selection of names I have purposely chosen as I wanted to remain impartial in it which I have been otherwise also. I had decided and made it clear not to include any lady in this book whose photograph was not forthcoming or could not be obtained. Despite wait one photograph could not be available nor has reached us so far. This inscribed matter was being removed from the book, when one of us intervened and the matter was allowed to go to the Press unchanged for printing including it. The photographs collected

from the different sources or obtained directly, are not all of a good quality but even then we have included them in this book.

After a gap of time, I propose to bring out another volume of this book, with or without photographs. Some of the ladies who are no more, had to be included in this book but for non-availability of their photographs, they reluctantly were dropped initially. Therefore, in the next volume of this book (or under any other title) I propose to include them as well in that book.

It is the spirit of service that has prompted me to write this book. If any one among its readers want to write to me about the book, including suggestions and comments, may do so preferably on e-mail address or Postal address given in the book or on the telephone No. quoted.

I may say here that some lines from vernacular writings and quoted in this book, have been approximately translated by me into English.

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Foreword

The State of Jammu and Kashmir has been taking long strides towards progress and development, notwithstanding the devastation and destruction brought about by the terrorism. Foreign British Rule in India came to an end on August 15, 1947 but with birth of Pakistan and divided borders, Jammu and Kashmir has since witnessed aggression, regular and cold wars, major and small troubles, mostly with roots across the border. The Union of India, legally bound as it is, has always fought and defended its borders in the State. For the safety, security and protection of people in Jammu and Kashmir and for their survival and work, the Central Government have had to meet extraordinary expenses, out of way, both, in the State and outside the State.

People of Jammu and Kashmir have fought and faced the situations even ugly and unhealthy, on various fronts, to keep the State going. A large section of population in the State have chosen education and employment as the main factors of growth. In this sphere the women did not lag behind. According to the Census of 1981,¹ the total population of Jammu and Kashmir was 1,01,43,700. Out of it, the Male population was 5360926 and the Female population 4807286. According to the same Census, the total literate population was 4807286 The literate Male population was 3060628 and the Female literate Population 1746658 ². In

¹ *From 1981 onwards, no Census has been held in the State of Jammu and Kashmir due to acute abnormalcy and lawlessness created in the wake of terrorism. These figures have been obtained from the Census Department, J&K Branch, Jammu.*

² *Ibid (SSA, June, 2006 J&K)*

terms of percentage, the total literacy percentage in the State was 66.6% and Male literacy percentage 55.5%. The Female Literacy percentage was 43%.

The female sect in Jammu and Kashmir in the very past and in the recent times, have exhibited their valour, talent, intellectualism and other qualities. In the long past of Kashmir history, the value of poetry of Lal Ded has a place of its own, in the world literature. The deep insight into the human life and its practical aspects unfolded by Lal Ded, are rated very high. After her, Habba Khatoon's and Arnimal's poetry, though of a different content and pattern, have shown the merit of Kashmiri women in the field of literature which at the same time, underlines their intellectualism in the past medieval times and after. It could not have been without existence of roots of literacy in Kashmir then and admittedly so, the Kashmiri women folk, by and large, was taking to literacy in the long past when in some other parts of the world, women were living under the darkness of illiteracy.

Now the women literacy in Jammu and Kashmir has increased and is over 43%. As such, the ability and efficiency of women in Jammu and Kashmir is all the more sharpened and increased. Women contribution has naturally, therefore, enhanced in various fields of human activities resulting ultimately to human development and also to Nation Building. This is the reason that the quality and qualifications of the teaching staff has improved and is very high with occasionally additional courses or special experiences undergone on the one hand and on the other, the students also are more receptive and inquisitive about the learning. Consequently, the canvas of education is extending and its definition expanding.

The women of Jammu and Kashmir is, therefore, further awakened and they think and work mostly in positive directions. They have mental and moral strength to say a truth and try to act thereon.

I have read in this book, "Jammu and Kashmir Women: Contribution in Post Independence" for instance, that Atiqa Bano was working hard in Kashmir to preserve Laleshwari's (Lal Deds) legacy in Kashmir. Further, how much struggle and sacrifice Miss Sakina Ittoo had to make to face the odds and serve people of her Constituency with all sincerity. She fought the Assembly election despite warnings and threatenings of boycott of elections and serious attempts and attacks were made on her life again and again. Her father, Wali Mohd Ittoo was already done to death mercilessly in Jammu for not favouring, obviously, politics of terrorism and separatism. Despite all this she fought the elections and won it. I also have read about Wahida Prizam, who was a young girl from Thanna Mandi (Jammu). She and her parents were issued Islamic commands "Fatwas" time and again and threatened to discontinue Schooling of the girls and warned them not to opt for any service/employment.

Her father Gulzar Ahmed Lone was killed for non-compliance rather open defiance of the "Fatwas" issued against them. Likewise, Krishna Mehta alongwith her five minor children faced and braved the situations of horror and cruelties done on women, girls and children in Muzffarabad and Domel areas. (originally of the State of Jammu and Kashmir). She did not go against her conscience and to work against her country when she alongwith her children was caught virtually in a death trap.

All the above ladies (figuring in this book) have not only enhanced the prestige of the communities they belong to in Jammu and Kashmir but have glorified their entire country also and so whole India should feel proud of them. They and other veterans figuring in this book deserve to be honoured by the State and Central governments, at least a selection panel be appointed to select and nominate the veterans from the book. for doing them honour, live or posthumously as the case may be.

I feel, Suman Kaul deserves to be felicitated for the pains she has taken in collecting some important, interesting and historical material incorporated in this book.

She has really done a good service by preparing and publishing this book at a time most needed. The book of this nature and interest has been published for the first time on the State of Jammu and Kashmir. I think the book of this nature and in this type may, perhaps not have been published elsewhere in our country either. There is a book or so, on Kashmir women, but not in this form and also not in such a context and with similar contents. Even if elsewhere in India also a book on ladies is published but their context, content and form is somewhat different as compared to the one under reference. There are, no doubt, books on Indian women like "Women in India" etc but they are written in different context and contain the different content and matters and that has to be there due to variance in the times and the history.

This book, is a contemporary book, highlighting the various important aspects of the State of Jammu and Kashmir. It throws light briefly though, on the State politics and political trends

after Independence of India. It reveals the position in the field of education and of the teachers and the taught. It reflects on the social, cultural and economic position as well.

The galaxy of the ladies who have adorned the pages of this important and valuable Book/ Document of the time, come from different classes, categories and communities. They are, therefore, leaders and veterans in their own fields and spheres. As such the figured personalities in this book are a part of the women think tank of Jammu and Kashmir leaders in the fields of Teaching; Music; Culture; Poetry and Literature, Politics and Public life, Medical Practice, and Services.

When I was requested to write Foreword to this book, I readily accepted which ordinarily I may not have, being a bit rigid and tough. When I wrote my books, a few of my relations and friends, of their own, strongly recommended names of some eminent personalities to be requested for writing the Foreword. But the requests and the recommendations were instantly spurned by me on the plea that they were not worth to write Foreword to my books. My books published so far, therefore, are deliberately left without Foreword. In the instant case, however, I feel privileged to write Foreword to this book. Dealing as it is, with the eminent and important ladies of the time, of the State and in the State as well as the material contained in the book about them, is of great value and interest. Yes, it is of great value and interest for the readers of today and the historians of tomorrow, inside and outside the State.

Delhi

28- 1- 2009

Pyare Lal Kaul

Begum Akbar Jehan



Begum Akbar Jehan

Born in 1916, Akbar Jehan was married to Sheikh Mohamad Abdullah in Srinagar in 1933. She was combination of East and West in the sense that her father, Harry Nedou - a foreigner Englishman and mother, a native Muslim Gujar, had entered into marital alliance. Owner of Nedous Hotel Srinagar and Gulmarg, Harry

Nedou converted to Islam and married a Gujar girl of Tangmarg area (Kashmir) named Mir Jan. Out of this wedlock, Akbar Jehan was born.

She spent her childhood in Lahore. Later went to Srinagar with parents. She received education and graduated, read holy Quran also and followed Islamic tenets. When Mahatma Gandhi visited Kashmir in early August, 1947, Begum Akbar Jehan recited Quran in his Prayer meeting held in Srinagar.

Begum Akbar Jehan had to come out of the veil and served people of Kashmir at a crucial juncture of its history and always thereafter. In May, 1946, her husband and popular leader, Sheikh Mohamad Abdullah President National Conference, raised "Quit Kashmir" slogan against Maharaja Hari Singh of Jammu and Kashmir State. In deference to the command of their President, the National Conference rank and file followed the suit and launched a movement against the Maharaja in Kashmir. Begum Akbar Jehan

jumped in the fray, to fill up the void in absence of Sheikh Mohamad Abdullah. In addition to Sheikh Abdullah, many other leaders and workers of National Conference were arrested, detained, tried and convicted.

Sheikh Nazir Ahamed, a son of the Sheikh dynasty, writes about it:

*"In the year 1946 and after, Begum Sher-i Kashmir Sheikh Mohd. Abdullah was left almost alone to manage the political activities and face the tyranny,"*³

he says further.

*"Begum Sher-i-Kashmir under the given situation came out in open and caused a stir in the official circles and the government. She declared formation of Central Food Committee and district level committees....Authorities in return, came out with heavy hand arrested the food committee members and other activists and also lathi charged women folk, who had gathered at several places to greet their beloved leader Madr-e-Meharban,"*⁴ he said.

At the conclusion of trial against Sheikh Mohamad Abdullah and Shyam Lal Saraf for charges of "Sedition" each of them was convicted and sentenced to three years of rigorous imprisonment. The Quit Kashmir Movement created a political vacuum in National Conference. Begum Akbar Jehan, was already handling the situation from the start. She had started making public appearances and organised Food Committees and distributed the relief among the needy. She maintained rapport with the public and boosted the

³ In Memorium, P195-Sheikh Nazir Ahamed.

⁴ In Memorium, P196-Sheikh Nazir Ahamed.

morale of the Party workers. She earned the public recognition and reverence due to her own work and sympathy for the public. It was the time when she came to be called by the public as Madr-e-Meharban than by Akbar Jehan. This was by way of token of respect, love and affection for her.

During the continuance of "Quit Kashmir" movement, Subcontinent of India was partitioned on August 15, 1947 into India and Pakistan. The communal riots that broke out in consequence of it in the neighbouring provinces of Punjab and NWF caused some infiltration of Hindu/Sikh refugees into Kashmir Valley. Apprehending their stay might cause some trouble in the Valley, they were sent out by National Conference perhaps to avoid any mischief likely played in an explosive situation. Sheikh Nazir Ahamed refers in the context of gloomy picture of partition and says:

*"Migrants from the Punjab and North West Province with their woeful tales would have caused severe disturbances on this soil (Kashmir), but for the presence of mind of Madr-e-Meharban and her timely actions, the situation was saved."*⁵

To meet the situation Begum Abdullah formed peace committees and collected money and material to visit the camps and help the Migrants in Camps. In the wake of Pakistan's attack on the Muzaffarabad side the suffering Migrants reached Srinagar, Kashmir for purposes of safety. The N.C leadership did perhaps again think their stay also was not advisable in the Valley and they also had to go out. It is to show that the whole period was neither simple, nor so normal and Madr-e-Meharban and then Sheikh Mohd. Abdullah had to deal with this political situation with care and caution particularly from the very beginning of Begum Abdullah's

⁵ In Memorium, P 196 - Sheikh Nazir Ahamed.

active public life. After release of Sheikh Mohmad Abdullah, she could take decisions after her consultations with him or independently. Her earnest desire was to maintain peace and to forestall disturbances. On obituary reference, the Speaker of Jammu and Kashmir Assembly, Abdul Ahad Vakil after recalling her contribution said,

"People realising her contribution called her by the name of Madr -e-Meharban. She was thus mother of the whole nation." ⁶

In the post Independence, Begum Sheikh Abdullah, focused her special attention on improving the conditions of woman and children, particularly of Gujar community she belonged to. She was keen to uplift the down trodden and serve the backward classes. She had, therefore, set up Institutions like "Markazi Behboodhi Khawateen" as well as "Gulzar-i-Itfal" for this purpose. The latter Institution *"became home for the destitutes"* ⁷ said her son,

Dr. Farooq Abdullah while paying homage to his mother in the Jammu and Kashmir State Assembly. Dr. Farooq further said "She managed aid from the Centre for nutrition of such children", he stated. It is indicative of the extent of personal interest Mard-e-Meharban had taken in the welfare of children.

Begum Akbar Jehan had the distinction of being the first President of Jammu and Kashmir Branch of Red Cross Society. She headed it from 1947 to 1951. She was also Chairperson of

⁶ *Speaker Abdul Ahad Vakil's Speech in J&K Assembly on 9th October, 2000*

⁷ *Chief Minister, Dr. Farooq Abdullah's speech in J&K Assembly on 9-18-2004. Condoling demise of his mother, Begum Akbar Jahan.*

State Level Committee of International Year of Women 1975 and also President India Welfare Association, State Branch in 1976. She was also President State Branch of All India Women's Conference in 1977. She was Vice Chairperson of State Gujjar and Bakarwal Advisory Board. She fought for equal rights of Gujjar and Bakarwal girl students in admission to the MBBS course with their male counterparts. Due to her efforts, the share of girl students in State Government Medical College for MBBS admission was in this regard made and fixed in the ratio of 50: 50 %.

In recognition of Akbar Jehan's services, some Institutions were established in her name "Akbar Jehan Foundation" and "Begum Akbar Jehan Library" in Jammu. Popular as Begum Akbar Jehan was, she returned twice as member to the Indian Parliament from Kashmir. She was elected member to the Sixth and Eighth Lok Sabha from 1977 to 1979 and 1984 to 1988 from Srinagar and Anantnag Parliamentary Constituencies of Jammu and Kashmir State, respectively.

Madr-i-Meharban's work, deeds and over all contribution in nation building, is as beautiful, attractive and appreciable as her gracious personality was. She passed away in Srinagar on July 11th, 2000 at the age of 83 years. The whole Nation of India felt a jerk of her demise. The voluminous condolence letters and messages poured in, to the name of Dr. Farooq Abdullah and other members of the bereaved family including Sheikh Nazir Ahmed, General Secretary National Conference. The messages sharing grief and expressing condolences and sympathies were received by them not only from the length and breadth of the country but from abroad as well.

Mourning of such a magnitude for a woman leader from Jammu and Kashmir with great name and fame even outside the country, Madr-e-Meharban Akbar Jehan has been enviable in Jammu and Kashmir and among the selected ones in the country.

Among the very large number of mourners / condolence senders, were Head of the Indian Union and heads of the Central Government as well as other highest dignitaries and other V.V.I.Ps, and other personalities of great eminence. His Excellency the President, Republic of India, Hon'ble K. R Narayan in his condolence message dated July 11, 2000 wrote to Dr. Farooq Abdullah:

"My wife and I are deeply grieved to learn about the sudden passing away of your mother. We convey our heart felt condolences to you, your wife and other members of the family on this irreparable loss and pray for the repose of the departed soul", he said.

The then Vice President Republic of India Hon'ble Krishan Kant, said in his condolence message dated 11th July, 2000:

"I am deeply grieved to learn about the sudden passing away of your revered mother Madr-e-Meharban of the people of the State.

She was a companion of Sheikh Sahib in all his struggle. Begum Akbar Jehan had carved a niche for herself in the history of India and of Jammu and Kashmir, as a veteran freedom fighter, Social reformer, legislator and nationalist. Even in her ripe old age, her spirit and her commitments to National cause never dimmed. My wife join's me in sending you and to other members of your family, our heart felt condolences. We share the grief with the people of the State."

The Prime Minister of India of the time, Hon'ble A.B.Vajpayee said in his condolence message to Dr. Farooq Abdullah, dated July 11th, 2000.

"I express my deep grief and sorrow over the passing away of your mother, Begum Akbar Jehan, in Srinagar on Tuesday 11th of July, 2000.

Popularly known as 'Madr-e-Meharban' Begum Akbar Jehan will be remembered for playing an important role in Jammu

and Kashmir politics and for her active involvement in various social welfare activities, including organizing the Red Cross in the State. She was my colleague in Parliament when she represented Srinagar and Anantnag Constituencies.

Her passing away has deprived India of a staunch nationalist and her family, friends and admirers, of a caring person. I extend my heartfelt condolences to you, your brother and sisters, and all members of your family. I join you in praying for her soul”, he said.

There have been people from all walks of life including many Central and State Ministers, Governors, MPs, Public leader and other personalities and large number of others and commoners who have conveyed their messages of condolences to the members of the bereaved family. The large list includes the two former Prime Ministers of India P.V.Narshima Rao, Ex, Prime Minister had among other things said in his condolence dated July 12th, 2000.

“Her’s was an inspiring presence in the life of Jammu and Kashmir” he stated. Another former Prime Minister, I.K.Gujral conveyed in his condolence message dated 11th July, 2000 as under”

“....In her death, the nation has lost a leader who had served the country with remarkable dedication and commitment. The people of Jammu and Kashmir have lost a veteran leader who had stood with them in all their moments of difficulties and also achievements.It is unfortunate that her demise has come at a time when the country needed sagacious guidance more than ever.”

Sonia Gandhi, President, Indian National Congress reminded in her condolence message of 11th July, 2000, about the relations of generations between the two families. She said: “....Our families have known each other for three generations and I recall with warmth several meetings with your mother. Your grief is shared by a very

large number of people all over the country. In her death not only Jammu and Kahsmir, but the rest of India have lost a distinguished public figure," she said.

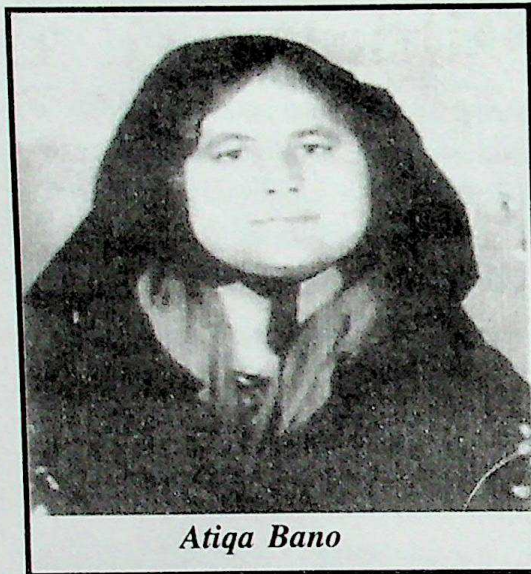
A former Chief Minister of Karnataka and Union Minister, Rama Krishna Hegde had disclosed in his condolence message that the name of Begum Akbar Jehan was once suggested for the post of President of Indian Republic but the idea did not materialise. Among other things, he said about this part in condolence message:-

"After Janata Party Government took over in 1977, at the time of selection of our candidate for the post of President of India, I had suggested her name (Begum Akbar Jehan) to the Prime Minister Shri Morarji Desai. But some how the idea did not materialise," he disclosed.

Let it be sufficient to say that a woman leader from Jammu and Kashmir, Begum Akbar Jahan was considered, informally though, in the highest echelons of the Nation's Government to be of a stature to stand for the post of President of India, is in itself a great tribute to her. And the volume of condolence messages received by the bereaved family from across the country and abroad, is a proof positive of her great popularity.

The Jammu and Kashmir Legislative Assembly and Legislative Council made obituary reference about her demise. Lok Sabha also made her obituary reference in the house. The Speaker said, "I am sure the House will join me in conveying our condolences to the bereaved families."

Atiqa Bano



Atiqa Bano

Atiqa Bano is grand daughter of a notable personality of Kashmir in the days gone by: He is Late G.M.Hanfi, a master of Kashmiri and Arabic languages and was Mufaser of Quran Paak. He was a high ranking Political, Social and Religious leader who had studied at Darul Uloom Deoband and Lahore.

He was also a stage speaker of rare quality and was well versed in Quran and the religious philosophy of Islam. He had authored some books as well. Atiqa Bano's father, Maulana Mohamad Yaseen was a known figure in his time and a scholar with deep understanding of Quran Pak^s.

Atiqa Bano was born in June, 1940 at Sopore (Kashmir). She has inherited some of the main ancestral qualities and so has Islamic traits and religious bent of mind and has never been harsh and unfair. She has been honest in her service career and dedicated to her duty and job. This brought her name during the service which lasts even now. She is double MA in Urdu and Economics besides being M.Ed from Rajasthan university in which she stood first.

She joined State education department as a teacher and gained various promotions. After the post of teacher, she was

^s *Daily Sangarmal, August, 2007, Article-Khursheed Qureshi.*

promoted in series to higher posts one after one. From teacher, therefore, she was promoted and posted as head Mistress/Inspector of Schools. Her next promotion was to the post of Chief Education Officer and then Joint Director of Education. Finally she was promoted to the post of Director Libraries and Research J&K State. During this post she attained retirement from the government service.

Atiqa Bano has been one of the popular and cultured lady officer in Jammu and Kashmir who has many qualities: She is a good disciplinarian, courageous, straight forward, upright, strategic, energetic, generous and dedicated lady.

Every assignment she took as challenge and concluded them to their logical end. She belongs to a honourable family of weaker section of society. But she has herself boldly, bravely and courageously surpassed all the stages and odds with success. From her childhood she was affectionate, sympathetic, helpful and a key supporter of the poor, orphans, widows, destitutes, disables and the persons of lowest ebb of the society. Her great desire always remains to raise the over all status of women very high in all the spheres of life. Because of these desires, she established an organisation in 1972 namely "Majlis-un-Nisa" J&K Sopore, a registered non-governmental organisation.

The organisation at present is running a number of educational institutions from pre-primary level to secondary level. It also runs a series of vocational and training courses for women folk through N.G.O. This organisation is mainly initiated by women, run by women and is engaged for the general development and upliftment of women and children especially of the J&K State and particularly of other states of the country as a whole. Among all principal professions "Teachership" is the first choice of women all over the country of the organisation. That is why the organisation started a B.Ed college namely "Kashmir Women's College of Education-Sopore in 1973.

Atiqa Bano is, therefore, highly in favour of girls education and accepts the goals of universalisation of compulsory education. To achieve the set goals, she established the following institutions which are functioning smoothly :- The programme run by the Majlis-un-Nisa J&K, Sopore are:-

1. ICDS Bandipora Training Institute, Jammu and Sopore
2. Art and Design Training, Sopore
3. Calligraphy-cum-Art and design trainings.
4. Al-Mustafa Public Higher Secondary School near ITI, Sopore.
5. Al- Mustafa Public High School, Baramulla.
6. Light House Public High School, Handwara (Kup)
7. Al- Murtaza Public Institute Dardpora (Kup).
8. Light Markazi Falh-i-Niswan, Handwara (Kup).

Hundreds of Women and Children are annually benefited through these programmes irrespective of caste, creed, colour and sex. The education is imparted on concessional fee rates. A good qualitative, congenial and need based atmosphere prevails over all in these Institutions. Atiqa Bano tries her level best to maintain harmony, peace, discipline, law and order in the Institutions and has provided, and provides the best infrastructure to all the institutions handled by the organization. Women and children of saturated weaker sections of society, lowest ebb of livelihood of society are looked after properly for their over all development educationally, physically and hygienically.

In addition to all this, she is very fond of preserving the cultural heritage of Kashmiri society, for which she has established a precious library of rare books, accounts, documents, manuscripts and legendary works and other cultural items.

A grand museum namely “Meeras Mahal” “Lolah-Mandur” and “Begum Yaseen library” are the remarkable Institutions worth seeing in this regard.

All the national and international events are always celebrated with pomp and show and with zeal and zest.

In addition to this all, “Employees Welfare Trust” for the occasional help of employees has also been established and operates.....

The organisation publish its own “News Item” in Kashmiri namely “Khabar Nama” for the welfare, upliftment and preservation of mother tongue and cultural heritage. A magazine “Waastaad” is published annually too with the active support of staff, students and other scholars of different factions.

Special attention is paid towards the curricular and co-curricular activities. A musical section and a games section is also separately maintained for its purpose. Administrative block, Academic block and Library block are the buildings worth seeing. Medical facilities are properly served for which Medical block has been set-up. A section for herbarium items has also been maintained.

Atiq Bano is a cultural personality with dynamic nature, besides being a social worker of repute. She has received several Awards from various Institutions and Organisations from time to time in recognition of the good work she is doing and the services she is rendering. In consideration of her work and dedication, she has also been given positions/membership in some important organisations. The details are given below:-

Kashmir Organization J&K Srinagar Award for Promotion of Kashmiri language. Adbi Markzi Kamraz J&K Award of Sharfi-Kamraz for Language and literacy Services, Sadiq Memorial

Society J&K Award, for Social Services, J&K Yatama Trust Srinagar (Tak Zangari Award) for services to orphans.

She has been conferred the honour of following positions: Life Member of Red Cross, Chairperson- PCC Gurez, Member-S.W. Advisory Board J&K for 7 years, Welfare Exaction Project Kashmir for 7 years.

Atiqa Bano has done full justice to the offices she was posted at. It enhanced her reputation and widened her circle of admirers. As Director of Libraries and Research, for instance, she ably organised and held Two Days Book Exhibition at Jammu on December 4, 1997. It was first of its kind in Jammu and Kashmir and was visited by various eminent persons, dignitaries and V.I.Ps. After visiting the Exhibition, the then Chief Minister, Dr. Farooq Abdullah said "It was excellent."

Atiqa Bano was keen and vigilant about the working of the Department and its further improvement and development. She had, therefore, brought prepared of her own, a well studied and thought over plan in this regard and presented it to the Chief Minister there informally in the form of Memorandum. The Chief Minister assured the Director Libraries in presence of the prominent personalities that the present government would examine every aspect of this plan, he said,

"Every section and wing of the Libraries and the Research will, on every level, be developed and upgraded,"⁹ he continued,

"And for running these on modern lines, full co-operation will be extended," CM said: The assurance given was not or could

⁹ Takhleeq- Directorate of Libraries and Research J&K Govt, March, 1998, P2.

not be implemented till date, that apart, it unfolds the sense of duty and dedication of Atiqa Bano as against the officers, not bothering for their duties but caring for self interests more than for their duties.

The certificate of Sharfi Kamraz Awarded to Atiqa Bano among other things, says

*"Atiqa Ji is working day and night these days to set up Cultural Museum. In establishing this Museum she has the interest to save Kashmir's Lal heritage some how or the other."*¹⁰

Atiqa Bano has done a great service to Kashmir and Kashmiri culture by establishing the Kashmiri Museum in Kashmir, due to her personal interest and endeavours. In September, 2007 in Kashmir. Her determined idea to preserve the Laleshwari (Lal Ded's) legacy in Kashmir which has received a great damage and set back in the past two decades due to terrorism etc. is in itself a pious and noble idea and to register a practical progress in that direction, is really something extraordinary. Every lover of Kashmir and Kashmiri culture has been delighted over the achievements of Atiqa Bano. The Museum is aptly named "Meeras Museum". The Meeras Museum has variety of collections including some centuries old hand written rare manuscripts of Quran and other objects of interest and attraction.

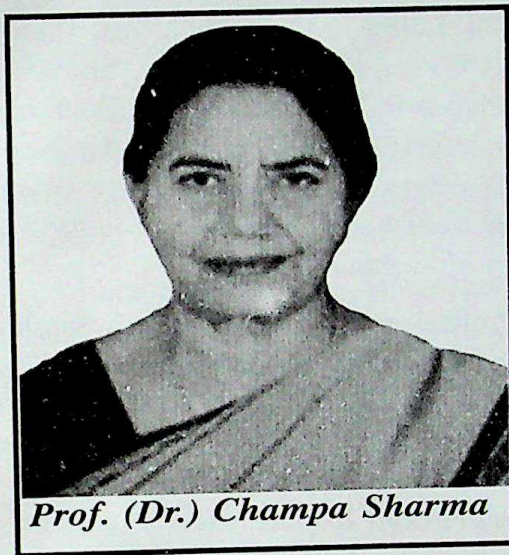
¹⁰ The contents of the Certificate are in Kashmiri language and it is signed by Prof Mashal Sultanpuri, President and Aziz Hajni, General Secretary, Adbi Markaz Kamraz, Sopore. This Certificate is issued and Awarded on August 26, 2007. The word Lal used refers to Lal Ded (Laleshwari) and the quoted lines are the approximate English translation made of Kashmiri by the writer.

*"The entire spectrum of items in Meeras Museum reminds the visitor the life and culture of Kashmiris some 100 years back."*¹¹

Atiqa Bano is doing service to Kashmiri language as well and is a writer in Kashmiri. She was publishing a Kashmiri language Weekly "Meeras" which was an interesting Kashmiri Newspaper covering many topics. It has ceased publication after near about five years in the year 2007. Credit goes to Atiqa Bano for being the first lady Printer, Publisher and Editor of a Kashmiri language Weekly Newspaper, "Meeras" now defunct. As an introduction to Persian type of Kashmiri script, she has written a small but helpful booklet "Rasam Khat Zaan" for the learners of Kashmiri language.

¹¹ Greater Kashmir, September 23, 2007.

Prof. (Dr.) Champa Sharma



Prof. (Dr.) Champa Sharma

Born to a middle class family in Village Daghor, former Tehsil Samba (Jammu) on 9th June, 1941, Prof (Dr.) Champa Sharma is doing a great service to education and Dogri language. A talented University Professor, now retired, is among the highly educated intellectuals in Jammu who has devoted herself to the

cause of education and development of Dogri language. It is due to her efforts and of other veterans and supporters of the Dogri cause that the Government of India has bestowed recognition to Dogri language. Dogra's in Jammu made efforts for years to invite the Centre's attention towards it. It is, however, only after Prof. Champa put in efforts to start the post graduation classes in Dogri in the University of Jammu that Dogri language is on the path of development. She played a significant role and earned reputation as a great supporter, writer and poet of modern Dogri and is also considered Dogri folklore expert in Jammu.

Prof. Champa Sharma got her education in Jammu. She did her Honours in Hindi in 1961 and in Dogri in 1977 and did her B.ed in 1962 and M.A (Sanskrit) in first class first, obtaining first position, in 1964. She completed her PhD. in Sanskrit in 1975. She knows Dogri, Hindi, Punjabi, English, Sanskrit and Urdu languages. Wife of Late Prof (Dr.) Badri Nath Sharma, Prof. (Dr.) Champa Sharma is a retired Professor of Dogri and has been Founder Head of P.G.

Department of Dogri, University of Jammu. She got teaching of Dogri introduced in Govt. Colleges in Jammu. She also got Dogri language introduced as a subject in Govt. High and Higher Secondary Schools in 1983 and 1989 respectively. She was a Research Guide to M. Phil & PhD students both in Dogri and Sanskrit for 24 years. At present Champa Sharma is working on a Major Research Project assigned to her by University Grants Commission, titled "Dogri" Version with commentary of outstanding works on Poetries written in Kashmir".

She started her Professional career as a lecturer in Sanskrit in Govt. Degree College for Women in Jammu (1969-Jan 1975); joined University of Jammu as lecturer in Sanskrit in P.G. Deptt. of Dogri and retired in 1999. Prof. (Dr.) Champa Sharma started Post Graduate Department of Dogri by getting a Research Centre, up-graded in 1983 by putting heart & soul in the work as Senior-fellow in Dogri and Director of the Dogri Research Centre, Jammu University. She organised a 3 Week National Level Short Term Institute-cum workshop on Phonetics & Dogri Phonology (18th Dec. to 04 Jan. 1982) . She also organised a 14- days workshop on Teaching of Dogri for the School Teachers (3rd Sept. to 16th Sept., 1985). A National level 3 day Symposium on Folklore of India in March 1987 (18th to 20th March). Produced 12 PhDs, 12 M Phils and in hundreds Post Graduates in Dogri & Post Graduates in Sanskrit (when served the P.G Dept.. of Sanskrit from Jan 1975 to Dec.1980).

She has 30 years teaching and research experience i.e. 6 years 3 months as Lecture in Sanskrit Govt. Women College, Gandhi Nagar Jammu Tawi w.e.f Oct, 1969 to Jan. 1975, 5 years as Lecturer in Sanskrit, in P.G. Deptt of Sanskrit, Jammu University. w.e.f Jan. 75 to Dec. 1980.

19 years as Senior Fellow & Director of Dogri Research Centre in Jammu University.

Reader & Head of P.G Dept.. Dogri, Jammu University

Prof. & Head in Post Graduate Dept.. of Dogri, Jammu University.

She has also Administrative Experience of 19 years . Her Previous employment record before joining the government service was as Principal of a self started Private High School (Republic Academy, New Plot, Jammu) 1965 to 1969.

She has Membership of the following professional/academic/ administrative bodies:-

- # Life member, Linguistic society of India, Pune.
- # General Secretary, Dogri Sanstha, Jammu (1982-1986 A.D)
- # Member Advisory Board in Dogri of Sahatya Academy (1983-1993)
- # Ex. Member General Council of J&K Cultural Academy of Arts, Culture and languages.
- # Member Dharmarth Trust Council, Jammu & Kashmir (1994-1998 AD)
- # Member Syndicate, University of Jammu (1975-1980)
- # Dean of Oriental faculty in Jammu University (1985-1987 & 1998)
- # Member Bhartiya Vidya Bhawan, Jammu (1975-1980)
- # Member Board of Studies in Linguistics, Aligarh University (1992-1995)
- # President, Dewan Badri Nath Vidya Mandir Managing Committee, Jammu (1983-1998 AD)
- # Member Himalayan Institute of Culture & Mysticism, Shimla

- # Ex. Member Advisory Committee All India Radio, Jammu & Kashmir (Twice)
- # Ex. General Secretary, Dogri Bhawan Trust, Jammu.
- # Ex. Member Jan Kalyan Samiti, Jammu
- # Vice-President Stri Udyog Karyalya, Dharmarth Trust, Jammu (1992-1993 AD)
- # Member of Council for Promotion of Dogri language, Culture & History.
- # Member of executive body of "ASHI" Jammu chapter.

During the course of her service, Prof. Champa Sharma has received various Awards/Merit Certificates etc. as under.

- # Diwanini Vidyawati Dogra Award on 5th Sept. 1992
- # Bakshi Gulam Mohd. Memorial Award on March 1995.
- # Dogri Sanstha Golden Jubilee Samman on March 1995
- # Jammu & Kashmir Accession Golden Jubilee Award on 27th Oct. 1997.
- # NSS award in 1995
- # Dharmik Yuvak Mandal Award Sri Krishan Janamashtmi in 1994.
- # Shangrila Higher Secondary School Award in 1996
- # Merit Certificate for Standing 1st in M.A Sanskrit 1964
- # Dogri Sahitya Ratna Award by NDS on 9 June 2000
- # Rashtriya Hindi Sevi Sahrasabdi Samman (Gold Medal & Certificate) on 19th Sept. 2000.

Plaque of Honour by J&K Cultural Academy presented at the inaugural function of Dogri Writers Conference on 9th Feb. 2001.

Two Awards by Shastri Memorial Higher Secondary School. Patoli

Award of Honour by P.G.Deptt of Punjabi in two day International Conference on the Subject Role of Writers in the present Scenario on 27th Nov. 2004.

Kaliveer Memorial Trust Award on 26th Nov. 2004.

Prof. Champa Sharma compiled and edited number of books mentioned hereunder:-

Ajknai Dogri Kavita (Part 2) Published by Sahitya Akademi, New Delhi

Life & Works of Krishan Smailpuri Published by J&K Cultural Akademi, Jammu

Hirkhi Tandan Published by Dogri Sanstha, Jammu

Marue dian Minjra for 9th & 10th Classes

Sanjh Bhyali for 11th Class

Pratinidhi Dogri Kahanian for B.A

Phull-Sarian for B.A

Anuvad Vigyan for M.A

Bhasha Vigyan te Dogri for M.A

Dogri Bal Geet Published by J&K Cultural Akademi, Jammu in Collaboration with CIIL Mysore.

Dogri Path Mala for Part-I

Dogri Path Mala for Part- II

- # Dogri Path Mala for Part- III
- # Dogri Shodh – Vol. I
- # Dogri Shodh – Vol II
- # Dogri Shodh – Vol III
- # Dogri Shodh – Vol IV
- # Hindi- Dogri & Dogri- Hindi Dictionary of Synonyms (lying in P.G Deptt. University of Jammu) for publication

In addition to above said books. Prof. (Dr.) Champa Sharma has already written as many as 4 Dogri books (original), brief details of which are given below:-

- # Dogri Kavya Charcha, a book on literary criticism published in the year 1969
- # Ik Jhank, a collection of Essays on Dogri Folk- Literature in the year 1976.
- # Duggar Dharti is a collection of Dogri Poems in the year 1979.
- # Duggar Da Lok- Jivan, a collection of Essays on Dogri Folklore in the year 1985
- # Anuvad Vigyan (Co-author) is about Principles of Translation, published in 1985
- # Gureh Dhundhle Chehare is a collection of biographical sketches, published in 1988
- # Kavya Shastra Te Dogri Kavya Sameeksha, a book on Indian Schools of Literary Criticism
- # Raghunath Singh Samyal a monograph
- # Je Jeende Ji Surag Dikhana is a collection of songs written in 1991

- # Jammu Ke Pramukh Parva- Teohaar To Mele is a cultural matter
- # Saak Sunna Preet Pittal is a collection of Dogri short stories written in 1996
- # Sod'h Prabandh (In Press) is Semantic Study of Sanskrit Words In Dogri
- # Nihaalap is about Dogri Ghazals written in 2002
- # Chetan edi Rhol is about Longer Dogri Poems written in 2004.

Besides these publications, several of Prof. Champa Sharma's research papers and literary articles have been published in prominent journals and Anthologies brought out by prestigious institutions at the regional and national level, Central Sahitya Akademy, New-Delhi, J&K Academy of Arts, Culture and Languages, Institute of Asian Studies Madras, Assam Lok Sahitya Parishad, Published proceedings of All India Oriental Conferences held at Varanasi, Ahmedabad, Shantiniketan, Jaipur, Kolkatta, Vishakhapatnam, Pune and Pondichery. She has also translated some books from Sanskrit, English etc. into Dogri which stand published. These are

Katha Sarit Sagar, from Sanskrit of Somdatt of Kashmir (Part-3), Published

Duaari Kabootaren Di from English novel "The Flight of the Pigeons" by Ruskin Bond.

Th. Raghunath Singh Samyal from Hindi

Ram Krishan Vachnamrit Saar, from Hindi

Prof. Champa Sharma's many literary and Research Papers have been and are published in various Journals, Magazines. These

Papers include, among others, Buddhist Themes in Modern Indian Literature, Maharaja Hari Singh, Palm leaf and other Manuscripts in Indian languages. Prof. (Dr.) Champa Sharma has attended many conferences , seminars, workshops and has presented different Papers at different places in different years as mentioned below.

All India Dogri Writers Conference in 1970 in New-Delhi.
Paper presented “Semantic Study of Sanskrit words in Dogri”

“All India Dogri Writers Conferences in 1975 at Jammu.
Paper presented Dogri Paribhashik Shabdavali Samasya”

“Kalidas Jyanti Samaroh in 1977 at Ujjain, Vikram University, paper presented Kalidas Ke Grantho Mein Keshrachna”

Workshop of writers of Regional Languages of North India at Chandigarh, Punjab University, prepared a paper.

Short Term Institute on Linguistics in Kurukshetra University, Kurukshetra, received, 21 days training in Phonetics & Hindi Phonology in 1979.

All India Oriental Conference in Shanti Niketan, Calcutta about Suffism in Dogri in 1980.

Seminar on Indian sources of Sufism in Jaipur University on the influence of Suffism on Dogri Poetry in 1980.

All India Dogri Writers Conference in New Delhi on some problems of Lexicography in Dogri Dictionary in 1980.

5th International Sanskrit Conference at Varanasi Hindu University on Nasalized Phonemes of Dogri in 1981.

Kavi Dattu Seminar in Ghaddu, J&K on Phonemes of Dogri in 1982

All India Oriental Conference in Calcutta University, Vishakhapatnam on Perso-Arabic words in Dogri Language, Linguistic study.

Seminar on Buddhist themes in Modern Indian Literature in Madras and on Buddhist themes in Dogri Literature in 1991

Palm leaf & other Manuscripts in Indian Languages in Pondicherry on MSS of Raghu Nath Library, Jammu 1995

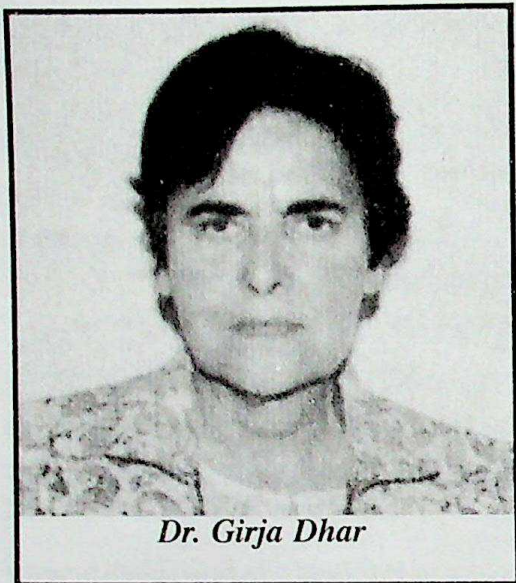
Prof. N. D. Sharma, President, Dogri Sanstha writes about Champa Sharma "Dr. Champa Sharma has made a significant contribution in the field of literary criticism. Folklore too has received her attention. She has made tremendous efforts in getting a suitable place for Dogri in the educational institutions (22-7-1987)" he said

Her marriage took place in 1967 with Dr. Badri Nath Sharma who served the Department of State Education as professor of Chemistry in various Govt. Colleges of the State in Jammu in 1996.

She has two sons & one daughter. Dr. Champa Sharma's elder son is Wg. Cdr. in IAF, younger one is studying M.B.A. in ROCHESTER, New York. Her daughter is a doctor and is working in Osmania Medical College, Hyderabad.

Champa Sharma, even after her retirement, is dedicated to writing books and carrying on research work also. She is actively associated with many organizations too. Her interests and hobbies are Reading, Writing, Social work and Listening music.

Dr. Girja Dhar



Dr. Girja Dhar

Daughter of reputed Dhar family of Srinagar, Dr. Girja Dhar is a renowned Gynaecologist with high qualifications and vast experience in the Medico line. She has equally proved her administrative talents when posted to other Public Institutions and assigned to other offices by the State Government. She made

steady rise in the fields she traversed and gained high popularity on the posts she was deputed. Soft spoken as she is, her behaviour is as attractive as her charismatic personality is, so precious and laudable she is. This virtuous Woman/ Doctor, was attacked by the terrorists so sadly in 1991 but was saved by the providence.

It goes to the distinction of Dr. Girja Dhar that she skillfully established first government Hospital for women in Srinagar called Lala Ded Maternity Hospital on Modern Lines as its head and provided excellent medical service to the women and children in Kashmir. Feeling happy and recognizing her excellent work and dedicated service, then Chief Minister, Sheikh Mohamad Abdullah, Awarded her gift and certificate of Appreciation.

Dr. Girja Dhar was member and Chairperson of Jammu and Kashmir State Public Service Commission for about eight years from 1992 to 2000. She has remained Chairperson of State Social Advisory Board from 2000 to 2001. She has also adorned the office of Chairperson State Commission for Women from 2001 to 2003.

Dr. Girja Dhar has done M.B.B.S in 1956 from King George Medical College, Lucknow and D.R.C.O.G in 1962 from Royal College of Obst. & Gynaecology, London. She has qualified in F.R.C.S in 1963 from Royal College of Surgeons, Edinburgh. She joined Govt. Medical College, Srinagar as Assistant Professor in 1964-67. Later she was Associate Professor from 1967-69 in the same College. Then promoted as Prof. & Head of Dept. in 1969 and continues on the post to date. She was, however, appointed as Principal/Dean of this College on 20th April, 1985. She has been member of the following Societies/Associations:

Indian Academy of cytology

Indian Federation of Obst. & Gynae. Societies.

International Federation of Obst. & Gynaecological societies.

British Medical Association

Royal College of Surgeons of Edinburgh

Secretary, Blood Bank Society of Kashmir.

Member of Red Cross Society, and also member of the following Sub-Committees

Food and Drugs and Medical Surgical Equipments of Federation of Obst. & Gynaecological Societies of India.

M.T.P of Federation of Obstetrics and Gynaecological Societies of India.

National Association for voluntary sterilisation of India.

Sterilisation and infertility.

Dr. Girja Dhar has presented Papers at various conferences on the following topics.

Role of vacuum extractor in rural obstetrics. XXIV AIOB&G.

Shake test for determination of foetal maturity-presented in XXIV All India Obst. & Gynae Conference at Chandigarh.

Comparative study of second trimester pregnancy termination by intra-amniotic hypertonic saline I.V. oxytocin drip

Intracervical insertion of tents. She has also read papers in 23rd All India Gynae. & Obst. Congress, Indore.

Role of Exfoliative cytology in the detection of carcinoma of cervix in cytology conference at Srinagar.

Paper entitled "Mid trimester termination of pregnancies with extra-amniotic instillation of ethecridin lactate."

Presented at 3rd International Conference of Maternal and Prenatal mortality. Pregnancy termination and sterilization, New Delhi.

Quantitative blood loss estimation by "Alkaline Haematin" (Shaw et al) in various M.T.P procedures with prostaglandin, ethacridin lactate. Laminaria tents sponsored by Upjohn International (Inc) India, Liaison Office.

Paper presented on "Critical Evaluation of Method of M.T.P presented at symposium held in Bangalore, May 1981.

Her following Papers were accepted for presentation regarding Comparative study of some methods of mid-trimester abortion.

Real time sonographysing in obstetrics and gynaecology.

Review of caesarean section during a 10 year period.

Estimation of gestational age by Act at XXVI All India Conference of Obst. & Gynae. Societies of India

She has been Co-Author on the chapter entitled "Endometriosis" contributed to Post-graduate book of obstetrics and Gynaecology 1982 ed.

By way of her Contribution to Department, she introduced following:-

"Pap smear" screening for carcinoma cervix.

Ultrasonography by real time scanner

Laparoscope (i) diagnostic

(ii) tubal ligation

At present she is involved in tubal microsurgery, her special professional interests have been:

Repair vesicovaginal fistulae

Tubal microsurgery

Laparoscopic sterilization camps.

Trials on various methods of M.T.P.

Dr. Girja Dhar was also appointed. Examiner and Inspector for the examinations. Internal Examiner for MBBS and MD.

External Examiner for MBBS, MD and DGO.

University of Delhi, Postgraduate Institute of Medical Education and Research, Punjab University and Guru Nanak Dev University.

Inspector on behalf of Medical Council of India for Rajasthan University, University of Rajasthan.

Dr. Girja Dhar was Awarded in the following matters:

Inspector of Medical Council of India.

Examiners for M.A.N.M.S

Certificate of comendation and prize for concept, planning and involvement in construction and starting of Lalla Ded Govt. Women Hospital by Govt. of Jammu and Kashmir. Enabling better facilities for new born child and mother from expecting mothers in Kashmir. She was also awarded Brass Medal by University of Keel, W. Germany by Prof. K.M.Sem for best work in family Planning and vesico-vaginal surgery and also is awarded Bakshi Gulam Mohammad award for contribution to medical services.

Distribution of training 26 teams of laparoscope and holding laparoscopy camps (over 3000 camp ligations).

WHO fellowship awarded for teaching and training in Medical Education. (U.K)

USAID fellowship for Human resources development and Finance Resource Development at Boston, USA

The following long list of Research Experience also goes to the credit of Dr. Girja Dhar.

Serum seromucoid level in toxæmia of pregnancy and obst. Stress.

Foetal maturity estimation by amniocentesis.

Prenatal sex determination by differential cytoplasmic studies of amniotic fluid.

Incidence of anaemia associated with pregnancy and its various types in Kashmir.

Oral glucose tolerance test in pregnancy.

Serum heat stable alkaline phosphatase in normal pregnancy and pre-eclamptic toxæmia.

Comparative study of cervical mucous and endometrial biopsy to test evaluation.

Serum transaminase in toxæmia of pregnancy.

Fibrinogen level in pre-eclamptic toxæmia and its normal pregnant women.

Comparative study of mid-trimester abortion by various methods.

Place of vacuum extractor in Kashmiri women.

Oestriol estimation in normal pregnancy and in toxæmia of pregnancy.

Study of hormonal pattern by vaginal cytology in pre-eclamptic toxæmia.

Role of exfoliative cytology in detection of carcinomas of the cervix from the pool smear.

Use of laminaria tent in first and second trimester abortions.

Evaluation of the associated clotting time (ACT) Amniotic fluid as an index of foetal maturity.

Valuation of amniotic fluid amylase and uric acid as indices of foetal maturity.

Mass cervical cancer screening programme by irrigation smear and comparison with cervical scrape.

The effect of rupture of membrane upon the length of labour.

Fetal maturity by real time ultrasonography

Placental localisation by ultrasonography

Comparative study of mid trimester abortions.

Dr. Girja Dhar's following important Papers/ write ups about different topics in Medical line/ services have been read in Conferences and published from time to time.

Nongravid born causing obstruction inlabour (A case report). Accepted for publication on Sept. 1976.

Precervical block anaesthesia for minor gynaecological operations. J.Obst & Gynae of India, 1976.

Carcinoma rectum causing obstructed labour (a case report). J. obst. And Gynae of India, 27.23.1977.

Obstetrical behaviour of grand multipara (A comparative study).

A comparative study of some methods of 2nd trimester pregnancy termination. Paper presented at All India Hospitals Post partum programme, North zone seminar in Jammu in March, 1977.

Clinical studies on epidos in as cervical dilator.

Laminaria tents as cervical dilator prior termination of pregnancy in first trimester.

Mid Trimester abortion, 1977, vol. XXVII, No. 3 293

Fibrinogen level in toxæmia of pregnancy.

Incidence of monilial vulvovaginitis among Kashmiri women. 1977, vol. XXVII, 71.

Role of urinary oestrical estimation in PEY of pregnancy. Vol. XXVII, 1977, 172.

Heat stable serum alkaline phosphatase in toxemia of pregnancy.

Foetal maturity estimation by amniocentesis Vol. XXV, No.3 1065, P.1

Prenatal sex determination by differential cytoplasmic studies of amniotic fluid. No. 3 vol. XXVII, 1977, p.343.

Paper read in Cytology Conference in Srinagar. Nov. 1976 Topic was Role of Exfoliative cytology in the detection of carcinoma of cervix.

Laminaria tent in M T P

Paper read in Postpartum conference at Jammu in March, 1977.

Review of vaginal ligation Paper read in North Zone Postpartum conference at Simla in 1977.

Places of vaginal extractor in rural obstetrics.

Paper presented at 24th All India Obst. & Gynae conference.

Evaluation of shake test for foetal wall being Paper presented at 24th All Indian Obst. & Gynae conference.

Laminaria tent as cervical ripnor

Paper presented at All India Obst. & Gynae conference.

Use of emcredil in mid trimester abortion

Paper presented at International semester (3rd International seminar on maternal and perinatal mortality, New Delhi, October, 1980.

Hysterotomy- An analysis of thousand cases published in J. of Obst. & Gynae. Vol. XXVII NO.6, 1978, P 954-957.

Hyperlipidemia published. J. of current Medical Practice.vol.29, No.10 Oct, 1985.

Maintenance and safety of intensive care unit accepted for publication in J. of Ind. Hospital Administration.

Control of Hospital acquired infection of Indian Medical Gazette. June 1986.

Progress of programme of integrated child development services in India.

Accepted for publication-Indian Journal of Public Health.

Dr. Girja Dhar is at present involved in following I.C.M.R projects:

Introducing new method of family planning i.e. Norplant-R2 subdermal implant.

Failure of Female sterilization

Study of ectopic pregnancies.

Qualitative evaluation of National Family Welfare and MCH services at PHC level.

Study of prostaglandins- Midtrimester abortion.

Many of Dr. Girja Dhar's papers prepared and read in Conferences or published by her, are really valuable pieces of research work. Some experiments have been undertaken by her in the medical services, particularly in the context of Kashmir women, are among the rare ones which make them all the more relevant and important.

Her hobbies are -Reading, gardening and social work.

Hafiza Muzaffar



Hafiza Muzaffar

Resident of Srinagar (Kashmir), Hafiza Muzaffar has obtained Masters Degree in Sociology from Kashmir University. She has also done Diploma in Rural Development from IGNOU. She has attended, however, a number of trainings pertaining to different subjects and courses. This gave her benefit of

executing many schemes and works properly and relating to mostly upliftment of children women in the course of her service.

Hafiza Muzaffar joined State Government service but her nature of job was generally different and peculiar at different times, almost in line with varied trainings she had attended at varied intervals in the course of her service. For instance, she was appointed Assistant Project Officer DWCR. Her job requirement was implementation of schemes relating to the Development of Women and Children in Rural Areas in Doda. This was a pilot Project and was handled by Hafiza Muzaffar as lady Project Officer, Jammu and Kashmir State, efficiently. It was adjusted as the best Project among the eight Pilot Projects of the country and organisation of Self Help groups (SHGs).

Training Attended: She has attended many trainings which include the following

* Child Development Services at

Hafiza Muzaffar

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M.S. University, Baroda.

* Development of Women and Children in Rural Areas at

Lady Irwin College, New Delhi.

Rural Energy Planning Programme

Regional Engineering College, Srinagar.

* Child Survival at

Government Medical College, Srinagar

* Rural Development Programme at

J&K Institute of Management & Public Administration, Srinagar

* Women in Rural Development at

University of Woverhampton, United Kingdom

Community Based Convergent Services, Kerela

* Development of Small Scale Industries at

National Institute of Small Scale Industries.. Hyderabad

* Community Based Convergent Workshop, Bangalore

* Planning, Monitoring and Evaluation of Rural Development Programmes

* National Institute of Rural Development (NIRD), Hyderabad.

* Capacity Building Programmes for Women Managers in Higher Education at University of Jammu

* Managing Sustainable Rural Development, University of Birmingham, United Kingdom

Visiting Faculty

- * Visiting Faculty, J&K Institute of Management & Public Administration (J&K), IMPA, Jammu/ Kashmir
- * Visiting Faculty, J&K Entrepreneurship Development Institute (JKEDI), Jammu/Kashmir

Hafiza Muzaffar has not lagged behind in writing on some important topics, particularly about women. Some of her writings stand already published, which included:

Publications

- * Desertion on "Livelihood of People Living in Burnary island". United Kingdom.
- * Domestic Violence against Women
- * Honour Killing Against Women
- * Honour Killing Against Women in South Asia

Coordinator:

She has played the coordinator successfully for some important Trade Fairs and other Collaborative programmes which include:

- * State Coordinator for India International Trade Fairs from 1989-2002
- * India International Trade fair, Hong Kong-China, as member of the delegation of 8 members selected from India and she was adjudged as the best coordinator.
- * Conducted programmes on Participatory Rural Appraisal (PRA) in District Budgam and Pulwama in collaboration with UNICEF & J&K IMPA.

As a part of Sovereign India, the State of Jammu and Kashmir has gone through, not only rapid development and progress but the woman of the state has also achieved enviable position and status.

Major Assignments

In addition to above Pilot Project in District Doda, she was assigned various other schemes for implementation. Among them the following are included which she handled successfully.

Implementation of Applied Nutrition Programme.

Organise training programmes for grass root level functions of Rural Development Department

Implementation of schemes of Development of Women & Children in Rural Area (DWCRA) at State Level.

Implementation of Community Based Convergent Services in J&K State.

Mobilisation of Women for their upliftment by implementing different schemes for them.

She was also given the assignments of Monitoring, Evaluation, and Overall supervision in the following programmes/ activities :

Applied Nutrition Programme, Development of Women and Children in Rural Areas. (DWCRA).

Community Based Convergent Action (CCA) in the State.

Coordination of Indian International Trade fairs.

As Member Secretary of the State Social Welfare Board.

Overall Incharge of day to day administration of office and staff
Vocational training courses for self employment

Monitor the work of NGOs

Evaluate programmes being implemented by the NGOs. Organise the exhibition of the NGO's in respect of finished goods prepared by the women. Provide market for women entrepreneurs within and outside the State. Arrange funds for the organizations who intend to organize the training in different traditional and non-traditional trades for women living in difficult areas. Organise the Awareness Generation Camps for empowerment of women etc.

Investigate and examine all matters relating to the safeguards provided for women under the constitution and other laws;

Authentication of all orders and decisions of the Commission;

Work as Ex-Officio Member/Secretary of the Commission

The above assignments show how the Service and scope is extended and specializations crystallized and women are considered fit to execute such jobs: It obviously points out women development and progress. It also brings out a marked difference in the women folk of Jammu & Kashmir after Indian Independence barring the part of the State under illegal occupation of Pakistan. In addition to this further light is thrown on the State Women's emancipation and elevation.

"During my tenure in the Commission", says Hafiza Muzaffar and continues, "we have counseled 300 cases by the personal efforts, organized awareness camps, seminars and workshops for the betterment of women. Also visited far-flung areas of J&K, where women were connected through Radio and Television" she elaborated.

Kailash Mehra Sadhu



Kailash Mehra Sadhu

Married to Vijay Kumar Sadhu in Srinagar, Kailash Mehra is the most successful and the popular singer of Srinagar (Kashmir). Even from the days of her young student age, she had carved out a niche for herself as a singer in the world of music that does not recognize geographical borders

and boundaries. Whether she was reachable to her listeners or her voice was audible to them in far and distant places of the country or abroad, but her name and fame had already reached them. Kashmiris wherever went, and carried the name of Kailash Mehra before and after ouster of the present Migrants from the Valley of Kashmir. Her reputation as a top Kashmiri singer with excellent melodious voice has had travelled beyond the State of Jammu and Kashmir long back.

After migration, Kailash Mehra has chosen to stay at Jammu. Her plus point is that she has not sung in Kashmiri alone but also in Dogri, Sanskrit, Punjabi, Hindi, Ladakhi, Tamil, Telugu, Kannad and Bangla as a moving spirit of unity of India. Her fans mostly of Kashmiri and Dogri origin, are spread across the globe. She has so far held concerts in London, Pittsburgh, Houston, Washington, Florida, San Francisco, Denver, Detroit, Boston, Toronto, Dhaka and Dubai among other places. Gifted with a melodious voice, Kailash began her initial training in classical music

at the age of 10 from Swaroop Nath Saproo. This was followed by further training in classical music from Shamboo Nath Sopori of 'Sofiana Gharana' of Kashmir. She was trained in techniques and voice modulation in singing light vocal music by Santoor Maestro, Padamshree, Bhajan Sopori.

Kailash received her masters in Music (Vocal) from Prayag Sangeet Samiti, Allahabad in 1975 and also obtained M.A (Vocal) from Punjab University, Chandigarh. Ten years later, she became an instructor of music in the Academy of Arts, Culture and languages, J&K State in 1978 and presently is a Professor of Music (Head of the Department) at the Government M.A.M (PG) College, Jammu.

At the initiative of the External Affairs Ministry, Govt. of India, Kailash has performed in Dubai and Dhaka. She has been placed in the highest category of TV and radio artists by All India Radio and Doordarshan.

Kailash is the recipient of a number of honours and awards. The highlights of which are:

- i) Award for her outstanding and valuable contribution to Kashmiri Folk Music and its promotion in Toronto by Kashmiri Overseas Association (KOA) in 2003
- ii) For her contribution towards preserving Kashmiri Art and Music by KOA, USA in 2003-2006.
- iii) Her inclusion in the ninth edition of International Who's Who of Professional and Business Women by the American Biographical Institute in 2003.
- iv) Awarded Certificate of Distinction for outstanding professional and community contribution to International society during twentieth century by 'The world Who's Who of Women (American Biographical Institute) 2000'

Kailash Mehra Sadhu

- v) Honoured by Radio Kashmir, Srinagar on its Golden Jubilee Celebration in 1998
- vii) Honoured by Dogri Sanstha, Jammu in 1996
- viii) Honoured with the title "Malika-e-Ghazal" by Jammu Samaj Vikas Sanstha, 1993.
- ix) Honoured by Kashmiri Samiti, Delhi, for extraordinary contribution in the field of Music in 1991
- x) Honoured by Bakshi Memorial Committee for services rendered in enriching the cultural traditions of J&K State in 1987.
- xi) Honoured as "Mehboob Awami Fankara" by Sadiq Memorial Committee of J&K in 1981.
- xii) Honoured as "Best Singer of the show Songs" by the Government Exhibition Committee of J&K State in 1976.

The Cassettes and CD's of Kailash's songs are highly popular. She has lent her melodious voice to Kashmiri film "BAB" which was awarded National and Nargis Dutt Awards. She has also recorded songs for TV serials and other programmes. Kailash is a nominated member of Advisory Board of Radio Kashmir and J&K Academy of Arts, Culture and Languages. Recently CD's and cassettes was launched by HMV in Dogri language.

Kailash's performances have received media attention with high praises even beyond the State of Jammu and Kashmir from long back. A few excerpts from the Press are quoted in this regard.

"Be it Bhajan or Ghazal, Kailash Mehra's heavenly voice is both delicate and uplifting. Dubbed one of the "Melody Queens" of Kashmir, Mehra has won numerous awards and has passed down her knowledge to many students as a Professor of Music at M.A.M

Government Degree College, Jammu.” says a press report in Jammu. Light Music Forte of Jammu & Kashmir Group

“The best part of the 120 minute show was some songs, the Ghazal & melodies rendered by Kailash Mehra making an instant impression.”

“Kashmir in Hyderabad (Deccan Herald) January 21, 1979”

“The strong point in the production is music, both vocal and instrumental. The voices were dramatic and melodious Kailash Mehra topping them all.”

An Unforgettable Evening The Pallavi Secunderabad 1979.

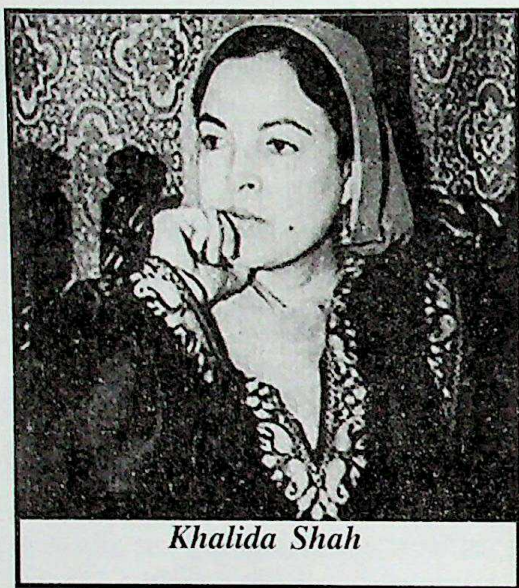
“Ravindra Kala Kheshetra perhaps has never been so overflowing and has certainly never been a scene of more resounding cheers. It was none of the performances of the Kashmiri Culture Troupe. As soon as Sh. D. Devaraj Urda, the Karnataka Chief Minister entered the hall, Miss Kailash Mehra started singing a popular song of the famous Kannada poet, Dr. D. Dendra. Her rendering of the difficult rhyme, her flawless Kannada pronunciation and her litting sweet voice, took audience by complete surprise, though entirely pleasant one. Miss Mehra had picked up the tune and the song in just one day. It was appropriate that the Chief Minister paid the Entertaining Programme by J&K Troupe.” “The Daily Salar, Bangalore, January, 29, 1979 giving handsome compliments to the artist and said that it was a heart-warming gesture on behalf of the people of picturesque Kashmir

The biggest saving grace of the programme was Kailash Mehra. Her rendering of Maqdoom Mohi-ud-Din's Ghazal “Zindagi Motiyoon Ki Dhalakti Lari” and a Bhajan to Shiva were superb. Kailash Mehra is a talent to watch.”

Singing is a passion of Kailash Mehra. She has achieved what she had cherished in childhood by the dint of her hard work, devotion and dedication. Yes, she is undoubtedly none other than Kailash Mehra Sadhu. Born in a remote village of Nainital and popularly known as Melody Queen of the State, she has added so many credits to her art of singing, she is seeing all her dreams fulfilled, she has performed all over the world now and enthralled audiences by her melodious voice, whether it is India, U.S.A or U.K. You can't stop people praising her talent and that is why she gets offers regularly from Abroad. She was some time past invited by Kashmiri Overseas Association of U.S.A and Canada to participate in Symposium series on preservation of Kashmiri Culture.

She performed at different places and states of U.S.A as indicated above. She was accorded warm welcome at all the places by the audiences, music lovers spent their precious time to listen melodious voice of Kailash Mehra Sadhu. They had covered long distances to listen her voice. Kailash Mehra Sadhu returned to her native State after a long tour of two months. She was very much excited over the enthusiasm shown by the audiences/ music lovers abroad. These musical concerts were arranged and organized by the then President of K.O.A, U.S.A. Sanjay Kaul and H. N. Nehru, President of K.O.A., Canada.

Khalida Shah



Khalida Shah

Soft in manners and mild in talk, Khalida Shah is the eldest child of Sheikh Mohamad Abdullah. She was born in or around mid nineteen thirties in Srinagar. As born of the parents in life long politics, Khalida Shah has inherited politics and political traits. Not formally educated highly, but certainly

interested in and influenced by politics, she has chosen to dabble in politics openly and publicly as and when she felt the need arose. Khalida did not only hail from a political family but she is also married in a political family.

She was married to Ghulam Mohamad Shah (his very recent demise is regretted) in early nineteen fifties in Srinagar who was himself a political activist of National Conference. He was arrested and detained in prison in connection with Quit Kashmir Movement launched by National Conference in 1946. He also was released when all other detained workers and leaders of National Conference were set free. He became an influential leader of National Conference in due course of time and was a Minister also in the Ministry of Sheikh Mohamad Abdullah.

After passing away of Sheikh Mohd. Abdullah, the question of Chief Ministership of Jammu & Kashmir re-opened between Dr. Farooq Abdullah and Advocate Ghulam Mohamad Shah. Dr. Farooq succeeded to Sheikh Mohd Abdullah as Chief

Minister. Political differences, therefore, ensued. Ghulam Mohd. Shah and his wife Khalida Shah challenged Dr. Farooq Abdullah's right to succeed to Sheikh Mohamad Abdullah. As such, they came out of National Conference along with many others and formed Awami National Conference. Khalida Shah headed this splitted group as its President. Ghulam Mohamad Shah became Chief Minister of the State with Congress support in 1984, in which Khalida Shah had played an important role.

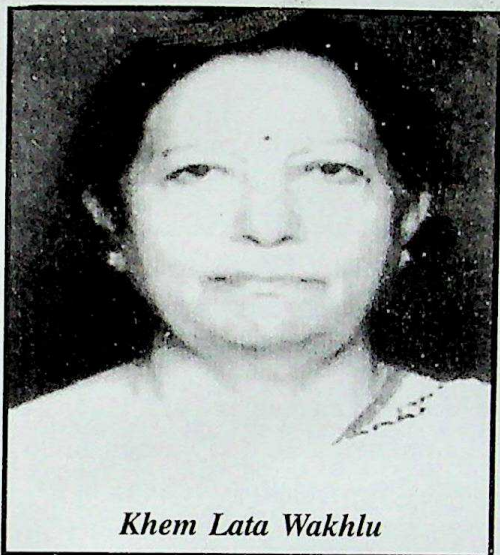
Khalida Shah had made her political presence felt as President of Awami National Conference. She began to grow politically and steadily gained popularity. She commanded respect in general. Her behaviour and approach was good and appreciated. However, in 1986, Shah Ministry was dismissed and Governor's Rule imposed in the State of J&K, due to a mischief played in District Anantnag by some local leaders of Kashmir. Muslim United Front came to be formed and Khalida's Awami National Conference also joined it but soon after backed out of it.

Finally, terrorists gripped Kashmir which is still under their influence in one way or the other. Meanwhile, the gulf between the two rival factions of National Conference (Dr. Farooq's and Khalida Shah's factions) has remained unbridged. Admittedly though, Khalida Shah's Awami National Conference has now nominal existence as against National Conference of Dr. Farooq Abdullah. But this mutual controversy came to surface by the recent Press Interview of Khalida Shah. She said her "*faction of the National Conference was (politically) the real one.*"¹²

¹² Khalida Shah's Interview, Times of India, Dated November 15, 2008

According to Khalida Shah, her faction was toeing the political line of Sheikh Mohd. Abdullah, which she has not explained. She needs to spell out the politics and political line of Sheikh Abdullah for information of general public of Jammu and Kashmir as also for the rest of the country. Merely claiming her Awami National Conference as the real faction of National Conference of Sheikh Mohd Abdullah, is not sufficient, nor is helpful. In the backdrop of sufferings from terrorism and terrorist activities, however, more important and relevant in public interest at this time is to verify and determine by the political parties and the public as to who and which Party caused to grow terrorism and supported it than to know which faction of National Conference is the real or not.

Khem Lata Wakhlu



Khem Lata Wakhlu

Khem Lata Wakhlu has been the first woman Cabinet Minister in the J&K State Counsel of Ministers. She is a Writer, Social Activist and Politician and held the Ministerial berth from 1984 to 1986. Srinagar born Khem Lata Dhar hails from well known Dhar family. Her grand father, late

Ram Chandra Dhar was the first graduate in the State of Jammu and Kashmir who had retired as Head Master of a Government High School, Srinagar long back. Khem Lata also is a graduate and is for the last 35 years in politics.

Literature, politics and social service are the dominant features of her life long activism. Married to Prof. O. N. Wakhlu, (now retired Principal Regional Engineering College) Srinagar. Khem Lata Wakhlu had her education in Srinagar and later went to England for further education (1960-1963). After she returned to India in 1963, she took up to writing and penned down and published four Hindi novels- Jheel Aur Kamal, Kashmir ki Dharti, Khila Phool Murjhaya and Dhaktay Angaray. For "Kashmir Ki Dharti", she was Awarded first prize by J&K Academy of Culture, Arts and Languages in 1968. Her televised Drama in Kashmiri 'Tate Sab' was a popular hit on Doordarshan, Srinagar. Her another Drama "Qayath" fetched her the first prize of Family Planning Association of India. That apart,

she has given many Radio Talks and has participated in many T.V. discussions.

She has also written many short stories and dramas for T.V. She made several broadcasts on Radio and T.V. on topics of current affairs, women's role in public life and social issues. In 1968 she spend about two years in Germany. On her return she took active part in the politics of Jammu and Kashmir State.

She was the first ever independent Kashmiri woman candidate to fight the State Assembly election in 1972, but lost it. She then joined National Conference in 1975 when Sheikh Mohammad Abdullah came into Power again in the State. In 1977, she became the Provincial Secretary of J&K National Conference. In 1983, she was nominated MLA by the J&K Governor. In 1984 she joined Awami National Conference led by Khalida Shah (eldest daughter of Sheikh Mohd. Abdullah) as Chairperson of this splinter group of National Conference. She was inducted then as the Cabinet Minister in G.M. Shah Ministry in 1984 to 1986. She was the Vice President of J&K National Conference and left it, when she felt that the Party's momentum languished. In or around 1989, she joined All India Janata Dal through Mufti Mohamad Syed, headed by V. P. Singh and was its office bearer. On 24th October, 2001, she joined Indian National Congress. After joining Congress Party, she had her own realisation and experience which she states in the following words.

"I was trapped in a cocoon, totally ineffective, with my very existence cramped. After full consultations with her co-workers, she formally joined the Indian National Congress on 24th October, 2001, beginning "a fresh journey on new path, new direction, holding hands together, we move forward to our cherished goal of providing a viable alternative political platform," she said. In

November 2002, she was again nominated as member to the J&K Assembly by the State Governor.

In the difficult years of 1990-2001 she wrote the following books: "Kashmir: Behind the white curtain, 1992; "Kidnapped-Forty five days with the militants in Kashmir", 1993; "A matter of fact", 2001.

She along with her husband O.N.Wakhlu were kidnapped in Srinagar by Hizbullah Militants in September-October, 1991. The husband wife remained with the militants for 45 days in more than seventy hide outs. The couple has shared their traumatic, horrendous and painful experience in their book "Kidnapped Forty Five Days With the Militants in Kashmir" published many years back. While making their contribution in the nation building by the J& K women in whatever manner and form, recoils some times on their nearest relations in more or less degree.

Khem Lata Wakhlu's brother, Dr. S. N. Dhar has his own reputation. An eminent physician in Srinagar, he was also kidnapped by the terrorists from Srinagar in 1992. They released him from their captivity after 83 days. He has also written his pathetic story of kidnapping and changing custody and has published many facts in his book titled, "The Story of a Frozen River". He was taken as a hostage at gun point in the broad day light from a busy hospital in Srinagar by Kashmiri militants. I want to quote here a few excerpts only from the above book just to show a facet of long Kashmir turmoil in which women also suffered. These excerpts quoted are in tune with the matter and from the pen of suffered brother of the suffered sister.

Dr. S. N. Dhar says "The moment I boarded the truck, Dina, like a swooping eagle, pulled out the papers I had hidden close to my chest. It all happened so suddenly that for a moment I

was completely at a loss. I had worked hard on these papers, recapitulating all the major and minor events of my life, which could also have a bearing on what was happening in Kashmir."

"I felt cheated and disgusted, but that was how they were and there was nothing one could do about it. Zahid, the publicity chief of the organization, had been deputed to accompany me to the new destination."

He asked me to accompany him to the taxi, which was waiting in the bazaar. Zahid was carrying his gun and made no effort to conceal it. As my gaze wandered over the lush green countryside and the snow-clad mountains around us, I could not help asking Zahid, "Don't you think there is such a great contrast between what God has gifted us and what we have made of it by shedding so much blood, all of which could be avoided."

"Yes you are right, I myself feel that shedding of blood is self-defeating. But you see, there are situations when one is forced to take the arms, like when you see no other way and resorting to arms seems the only logical option." Zahid handed me over to a couple of boys and left immediately. I tried to make small-talk with them but they seemed too excited about their present assignment to be able to speak anything. Smiles is all I got in return for my queries. I could see how important they were feeling as the older one explained to the younger one that they had been assigned the important task of guarding some one in whose exchange the government would barter five well-known mujahideen. Clearly, the younger one felt like a victorious hero in the middle of a battle."

"In a moment he ordered some tea, which was followed by food-rice and vegetables. I learnt he was a headmaster at the local school and knew quite a lot about the present and past historical

events of Kashmir. He soon brought his brother also into the room, who too was well educated. 'We struck an instant rapport. In no time, the three of us began talking as if we had known each other for ages. He ordered the two boys to go to a room on the ground floor. Clearly, he had taken charge."

"I could gauge the interest of the headquarter and his brother in me from the various questions they began to ask me. They expressed their unhappiness at what was happening in Kashmir. "If they are fighting for Islam, kidnapping should be out." said the younger brother.

"I doubt if anything is going to come out of this bloodshed." lamented the headmaster. "Now that the gun culture has come into our valley, it will not go easily. I feel the society has been totally brutalized now," he continued.

"These two boys, you know, are good-for-nothing fellows but are now our honoured guests just because they have a gun." said the headmaster contemptuously.

I may add here a few lines to Khemlata Wakhlu's story, before I close. Though separate but not out of the context and the theme of the book. As such, I add here further:

Khemlata Wakhlu's son Bharat Wakhlu and her daughter-in-law, Savita Bhan Wakhlu, have shifted from India to New York several years back. Savita Wakhlu, is a young lady from Kashmir, who has made a name there and carved out a niche in the city's public life. As a result of terrorist attack on World Trade Centre in New York on September 11, 2001, a large number of casualties occurred there. American public in New York decided to raise a suitable and befitting Memorial in memory to the victims of this attack, in the city of New York. In this regard,

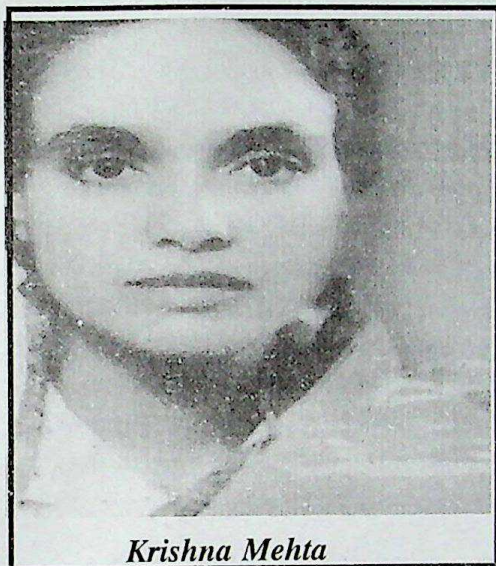
*"The World Trade Centre Memorial Foundation"
has been constituted, comprising 32 members."*¹³

Already having known the sufferings of people in Kashmir due to terrorism, Savita Wakhlu had accepted its membership. Chairman of the 'World Trade Centre Memorial Foundation,' John C Whitehead welcoming Savita and 2 others said "We gladly welcome these three impressive individuals to the Board of the World Trade Centre Memorial Foundation committed to helping the Foundation to build the Memorial," he said. Savita's association with the Foundation impliedly brought into focus the plight of Kashmir sufferers. While it was an honour to induct her as a member on this "Board of Memorial Foundation"¹⁴ and was in appreciation of a worthy Indian woman which brought honour to Kashmir women as well. It also alluded to sympathy with all sufferers of terrorism and was indicative of the will to fight the terrorism collectively the world over. Savita, daughter of famous Surgeon Specialist of Srinagar, Dr. Brij Mohan Bhan, and his graceful wife Sheela Bhan, is currently in India. On my enquiry she told me that the work on Memorial Foundation had started long back "and it still continues", she informed me at a meeting.

¹³ Monthly "Shape" Magazine, Delhi, Pyare Lal Kaul, Article "Recollection from my American Visit" Instalment No IV, dated November, 2006.

¹⁴ Ibid

Krishna Mehta



Krishna Mehta

Born at Kishtwar (Jammu and Kashmir) on June 4, 1913. Krishna Mehta faced the bloody drama in youth, played by men of torture sent by Pakistan. This was done at Muzaffarabad and its suburbs. She suffered the greatest tragedy, loss of her husband as a consequence thereof. She was a woman of extraordinary courage,

tortitude and perseverance.

Married to Duni Chand Mehta, a native of the same place. Krishna Mehta was living with him happily. Duni Chand was posted at Muzaffarabad in the month of July, 1947 as Wazir-e-Wazarat (now called Dy. Commissioner).

After partition of India, the new Muslim country, Pakistan emerged. On October 22, 1947, Pakistan made a planned and calculated aggression on Jammu and Kashmir in attempt to convert it forcibly into a part of Pakistan. Muzaffarabad Town of Jammu and Kashmir and the whole district, was the first and immediate target of this aggression. It was close to Pakistan border, connecting to Kashmir Valley through a motorable road. Being an unwarranted and sudden attack, purely in the name of Islam, this wrought havoc to the areas of the State they entered into and created lawlessness and devastation there. The raiders were given by Pakistan full liberty to start with communal violence, killing first all Hindu Officers, carry

out then loot, arson, kidnappings, rapes and other brutal things and heinous crimes.

Krishna Mehta herself was a witness to many a horrible thing personally and was a sufferer herself along with her five innocent children, three daughters and two sons. The night fall on the day created a dark atmosphere of terror and horror, noise of the guns and cries of the victims. Nothing was heard about the high ups in the administration, whether in action defending the town and the residents, or wiped out. In this worried situation, Krishna Mehta heard that the raiders reached the Government Hospital and set that on fire along with the indoor patients whose burnt or half burnt bodies were lying inside the Hospital. Staff attached with Duni Chand Mehta's Bungalow also was not there except one trusted servant Om Prakash from Kishtwar.

The raiders were advancing, setting on fire houses and killing Hindus/Sikhs etc. In the morning, local Police Superintendent's Bungalow, near to Duni Chand's was seen burning by Krishna Mehta and others. She became awfully tense. A peon came to her and asked them all to come with him immediately to Ziaratgah side so as to hide them somewhere. Krishna Mehta as a dutiful Hindu wife wanted to wait for husband Duni Chand and was reluctant to leave her husband behind like that. The loyal and God fearing Muslim peon told them to follow him from the other side of the Bungalow at once as the 60 Qabalties (Pakistani raiders) were breaking in the Bungalow. She picked up then a "Chaddar" (blanket) and Gupti (a sort of sickle like tool) in haste for protection from cold and the enemy and left bare footed in acute tension. In case danger appeared to the safety of her honour and of the daughters, she thought she would kill them and herself with the help of "Gupti" and would leave sons with the peon. He took them to nearby Ziaratgah Footpath on the hillock and they walked for unknown destiny on the dangerous hilly path. Any slackness or slip of foot would throw them far down

making pieces. This "Pakdhandi" (footpath) was seldom used by a passer by or two Children sat down at a distance to take rest for a while. Due to cold children, looked pale as if they were bloodless. Meanwhile their servant Om Prakash came running towards them. He was weeping and told them he was in the Bunglow when they had left. He tried to hint them his suspicion that Duni Chand was killed in the Bunglow after they left. At this time they saw their Bunglow burning from a distance.

Pakistani raiders had asked the Muslims not to give shelter to any Hindu/Sikh male, female or child. In view of this command from Pakistani officers and raiders, no Muslim did allow any Hindu/Sikh to take shelter in his/her dwelling house. Not only now Mehta family was very worried but the accompanying peon also. He asked them to get up and he would look for some shelter for them, otherwise children might die of cold. Mehta family, therefore, started again walking with almost paused steps, hungry and thirsty, over whelmed by fatigue, cold and exhaustion, in company of the peon, trying to find a safer place of shelter for them.

They reached a brook and saw 10/11 persons coming towards them. They enquired of Suresh whose son he was "I am son of Wazir of this place," he said. They asked them all to make haste and reach the residence of Nawaba peon. They also informed them that Wazir Sahib had made arrangement for their stay there, they said. Nawaba was a peon of Tehsil. When they reached there, some other Muslims who had left their houses due to fear and lawlessness created by the raiders, were also there. They all received them with respect and sympathies. Seeing their condition, eyes of some women became wet and spoke against the raiders. Shive Dayal of Baramulla who was working in the office of Superintend Police also reached there. Krishna Mehta asked him about her husband Duni Chand, he said he was busy on the front and is safe. At that time, however, Duni Chand Mehta was killed. From the house of Nawaba, Krishna Mehta was seeing many people, male, female and children running out of their homes.

The house woman prepared one bread of maize aata for hungry children and gave it to Krishna Mehta. She divided it into 6 pieces and gave each piece to a child there. Nawaba peon came home in the night and saw the Mehta family there. After separate mutual consultations, his wife and he told them to vacate the house immediately, otherwise raiders would come there and kill them all. Despite her requests for allowing stay for the night as she did not know anybody there nor knew where to go in the night. Nawaba did not allow them night stay and conveyed to them that Wazir Sahib and Superintendent Police were blown off along with the Jeep, but he agreed to guide them only upto Numberdar's Village and from there they could arrange for the village of Chowkidar (a Muslim) of the Wazir's Bungalow who was on leave. In a helpless condition, Krishna Mehta, her children and the peon already with them from the start, went with Nawaba. She took Om Prakash and Shive Dayal also alongwith. Walking on this hilly path was difficult and dangerous also. Bare footed Krishna Mehta's condition became all the more bad in the night travel. The rough road strewn with pebbles and thorns, became more troublesome as she had left the Bungalow bare footed in haste.

They reached by now a mountain habitation. Nawaba requested one of the residents perhaps his relative for stay till dawn which he accepted and all entered this dwelling house. "Khat" (Charpai) with a dirty shabby "Razai", was provided to Mehta's which would not have been used by them ordinarily but would have been given to a beggar or thrown away. However, seeing cold and the worse conditions, they felt obliged for this also and heartily thanked them for this, writes Krishna Mehta.¹⁵ Hardly half an hour they had slept when Krishna Mehta's sleep broke with fear and anxiety. She found in the room some weapons with bright edges. She heard some persons talking slowly outside. She mustered

¹⁵ Krishna Mehta, *Aap Biti*.

courage, opened the room door and found Nawaba talking to two others. One was equipped with an Axe and the other also with a weapon. "What consultations you are making," Krishna Mehta asked them. Nawaba at once came to her and told her that they had to leave that place also just then and he would not accompany them.

To a guide arranged by Nawaba she had to pay Rs. 20/ but none of them possessed any money. They were left with no time to collect and pick cash from the Bungalow. She then took out a golden ear ring from her ear but offered to give it to the guide only on reaching the destination; he agreed. She awakened her children and left that place. After walking for a while, they saw a group of Hindus with women and children, treading the tough path together in search of a safe place. Mehta family also joined the group for any safe place. Krishna Mehta took out ear ring and gave it to the "guide" as promised and relieved him.

While walking, the group saw a Gurdwara and went inside it. They were tired and thirsty, but got a little water to take. The night was passing out. Krishna Mehta told Shive Dayal and children to leave Gurdwara. She apprehended attack on Gurdwara and burning it down by the raiders in the morning, so they left. After covering some distance, they reached another hill and saw some cane wielding persons who stopped them. They asked them where they had to go. They told them the name of Chowkidar's Village. "We have to go there," they replied them in a choked voice. But the passage from this side is banned. Those men conveyed them. They came down under all stress, pain, cold, fatigue and hunger to walk on the path of unknown destiny. After some time at another house, a Muslim young man saw their plight and their requests rejected and being thrown out, he felt concerned. He apprehended their likely abduction and even murder outside if they tried to resist the excesses. He told Krishna Mehta that she was his sister and promised he would save them.

It was an unknown voice of sanity and safety in those days of prevalent insanity, inhumanity, brutality and vulgarness. It gave her some solace and encouragement. She cut a piece of "Sari" and bound it around his wrist as a "Raakhi" and pricked her finger, then from the flowing blood drops, she put a "tilak" mark on his forehead. She made this Muslim youngman her "Moouh Bola Bahi" (adoptive Brother). In all this continuous trauma of cruelties and sufferings undergone by the Mehta family in this whole heart rendering episode not so easy to end up and so soon, despite the sincere and sympathetic efforts made by this Muslim young man to save them. However, to a great extent their survival was due to this "Moouh Bola Bhai". Pakistan's Pathan Officer who turned their sympathiser and Pakistan's jointly posted two young Qabalties on crucial duty to take them and many others to Domel. They also were impressed by Krishna Mehta's talks and saved them out of way. Krishna Mehta had gifted her all golden ornaments taken off her body to her brother, Moounh Bola Bhai, at Muzfferabad, not knowing the fate of her children and herself. Her brother, however, accepted the ornaments on trust.

Luckily their separate but timely actions have gone a long way to save them. The two Pakistani Pathan officers were in control of their Bungalow in Muzaffarabad. One Chaman Lal contacted Krishna Mehta and told her that the two Pathan Officers called her to the Bungalow and a brother of one of them had come alongwith him for this purpose. She went there and the two Pathan officers, were putting up at the Bungalow. Some Pakistani army was on their guard there. On entry to the room of Pathan officer. Krishna Mehta said : "Sardar, Faqir ka Salam." Pathan Sardar was hurt to hear it and asked her, "Why do you say so?" Praising her husband, the Pathan Sardar told her that he was sorry for the death of Wazir Sahib. "*He was a lion hearted man,*" ¹⁶ he said.

¹⁶ Krishna Mehta, *Aap Biti*, P 62. This book by Krishna Mehta, was released by the then Vice President of India, Dr. S.D. Sharma.

After some conversation, the Pathan Sardar/ Officer was moved and asked Krishna Mehta to stay there with children when they were vacating the bungalow. He told them the conditions were not yet good, so the two Pakistani army men would be kept posted at the Bungalow for their safety. He also ordered to bring her daughters also there. Seeing the mood and sympathy of the Pathan Sardar, Krishna Mehta sought his permission to keep her friend "Mousi", also in the building. Under Sardar's orders, Mousi, (wife of Sant Ram Modi DFO) with attendants etc., was brought to the Bungalow. Her husband was killed by the raiders. She had also received bullet injuries in the belly and was still bleeding. Kamla, a targeted Kashmiri Pandit girl also was with Mousi. Kamla's parents were killed by the raiders. Her father had given her to Mousi's care. Their ultimate fate is not known.

After some time, Pakistanis in Muzafarabad felt Krishna Mehta's activities were not in their favour. She and her children were, therefore, sent to local jail. She found some other Hindu men, women and children already there: After reaching there, the jail officer instructed to slaughter a calf and feed those hungry people and convert them all to Islam. After a while, however, the jail incharge received a message to send them all to Domel. The two young Qabailies were on duty, searching the inmates roughly and to take them out to Domel. Seeing this worse scene, Krishna Mehta uttered the name of Lord Rama. One of the two Qabailies groused and said to Krishna Mehta "Leave this bad religion and embrace Islam" Before boarding for Domel, Krishna Mehta politely told them that the atrocities they had been perpetrating on innocent people, was not permissible under Islam. They were moved and saw the bad and worried condition of the lot that they were carrying to Domel. It brought a mental change in them and they disclosed to Krishna Mehta that at Domel horrible things were done to Hindus/Sikhs, particularly girls and women. But they promised to protect her and her children.

When they reached Domel, it was really a den where the escorting men dumped the victims into a room of the Building that was in fact, animal hospital of Jammu and Kashmir Government. Already large number of Hindu/Sikh females, were there wailing and weeping, crying and sobbing, hungry and thirsty. Immediately after the new batch of helpless women, girls and children joined the already ones there, the lusty hunters entered the room lighting their torches to prey their choices and take them away. Krishna Mehta also became non-plus seeing the horrible scene. She says:

“We reached Domel at 10 o'clock in the night. It is situated on the banks of Krishan Ganga..... The Building had good and big rooms. We were put in one of them. For the last three days other Hindu children and women were brought and taken from there. The room was so dark and the number of inmates so high that even breath taking was difficult. As soon as our lot entered the room, the ferocious Qabalies and some Muslim sides changed disloyal army men from Dogra regiment, came inside like a storm. They picked up woman and girls forcibly with the light of torches. Within no time, there was hue and cry. These women and girls resisted and cried loudly. But Mujahids sent by Pakistan were hardly to relent. It appeared that time, if the Hell was anywhere, that was there. However, through this Hell, those two Pathan youths came and lifted and took us to a corner side to sit. They themselves remained standing in front of us. Nearer to us was one exit door. On seeing this cruelty I and my children shuddered.”¹⁷

I was still telling them, call Lord Rama and remember him. He will protect us. The young Qabalies started telling us “Do not be afraid. We have promised to protect you. As for as possible.

¹⁷ Krishna Mehta, *Aap Biti (Hindi)* P/43-44. Para translated into English by the writer.

we will redeem our promise¹⁸.” These two Qabali youths fulfilled their promise vigilantly, sincerely and allowed none to come by that side. Although, from the adjoining rooms hue and cries were heard, but these youths stood as our guard with arms and avoided the intruders on different grounds.

In the morning when women used to go on the Bank of Krishan Ganga to ease themselves, mostly they would jump into this river to drown themselves into it. The Qabailies used to be on their watch. The moment a woman would jump into the river, she was fired upon and killed there and then. Krishan Mehta also thought from that angle, but avoided it.

Finally, to cut short the tale of agony, Krishna Mehta alongwith her five children landed at Amritsar Refugee Camp. She wanted to see Prime Minister of India, Jawahar Lal Nehru. She was told to go to Kurukshetra Refugee Camp which Nehru was to visit. Krishna Mehta and her children were, therefore, sent to Kurukshetra Refugee Camp. She met Nehru there on his arrival and talked to him. After a talk with Nehru, he arranged Krishna Mehta and children to see him again at New Delhi.

After Krishna Mehta's meeting with Jawahar Lal Nehru in Delhi, the latter was impressed by the former's courage and the sincerity she possessed. Nehru treated her as his sister (a real one named the same Krishna. Hathi Singh) he already had. Krishna Mehta had not asked for any personal gains, but desired to work for rehabilitation of helpless women and children suffering in Pakistan Occupied Kashmir. She also wanted to work for other disadvantaged women and children in Kashmir. Nehru, therefore, wanted to extend all possible help and support to her in the noble and humanitarian cause that Krishna Mehta wanted to take up. With the help of Nehru,

¹⁸ *Voyage of Love-Krishna Mehta*

he started two Institutions- Gandhi Seva Sadan and the Khadigram Udyogh Sangh for Jammu Kashmir basically. These were aimed at uplifting the economically depressed women and children there. Both the Bodies have made rapid progress with the help of Jawahar Lal Nehru.

She plunged into setting up schools also for the underprivileged children. "She realized now that unless political will was involved, no sustained development would be possible and so Krishna Mehta agreed to be nominated to the Lok Sabha as the first woman M.P from Kashmir",¹⁹. She was therefore, M.P Lok Sabha from 1957 to 1962.

Krishna Mehta was a hard working lady and had an initiative to work, particularly for women and other weaker sections of the society. Since she belonged to Jammu and Kashmir, as such, she loved to work there. Prime Minister of India, Jawahar Lal Nehru also was interested in it. He accepted her suggestion, for instance, to work for "Hanjis" (Kashmir Boatmen) in Kashmir. Nehru liked it and wrote to Krishna Mehta, "I am sending a Cheque for Rs 1500/- for this work," he replied her vide his letter dated September 4, 1951. He again conveyed his interest in it vide his another letter dated September 30, 1951. Nehru clarified therein the sum of Rs. 200/- he had given her in Srinagar, was in addition to the monthly amount fixed. Nehru repeated in the letter: "In the work for Hanjis I have much interest. If you, therefore, require more money, write to me and I will arrange to send." Nehru said.

Jawahar Lal Nehru expressed his pleasure on hearing that Centre for Hanjis was opened in Srinagar. Through a letter dated November 26, 1951, he further wrote in reply to Krishna Mehta: "I want this work to be adequately extended. I will send you some

¹⁹ *Voyage of Love, Krishna Mehta*. In 1957, no provision existed for election of a member from J&K to Lok Sabha. As such the members were nominated then by Kashmir Government.

more money for this. For your expenses, additional amount will also be remitted," he said. Krishna Mehta had started some other centres as well, particularly for low income women, in Jammu and Kashmir. Expressing his delight over the other Centres as well set up by Krishna Mehta, Jawahar Lal Nehru unfolded his sentiments to her in a letter of June 14, 1954. Among other things he writes: "I feel happy over the progress of your Centres. I wish that the work undertaken must flourish at both the places, Jammu and Srinagar, particularly among the Muslim women in Srinagar. If you need more money for this work, I will arrange for the same. I will speak to the Defence Minister also so that he helps your Centres." 20 said Nehru. Respecting the sentiments of Jawahar Lal Nehru about Jammu and Kashmir as well as people of Jammu and Kashmir, General Bal of the Army placed later, heavy order with the Khadi Institute of Krishna Mehta for supply of a huge number of Khadi spun socks to the army for use of the Jawans.

Krishna Mehta passed away in Delhi in the year 1993. She was a good writer also. Her non-available book, "Kashmir Per Hamla" is a famous book on Kashmir. It was published in early Nineteen Fifties. The book contained her eye witness account of Pakistan's raid on Kashmir (Muzffarabad area). Her eldest son, Suresh Mehta is connected with the mother's Khadi movement and Institutions. He is married to daughter of Late Justice Raja Jaswant Singh who was once Chief Justice of Jammu and Kashmir High Court, then Judge of Supreme Court of India. So is the brother-in-law of Justice Raja Anil Dev Singh, Retired Chief Justice of Rajasthan High Court.

²⁰ All these letters to Krishna Mehta by Jawahar Lal Nehru are in his hand and written in Hindi. Quoted lines from these letters are the approximate English translation by the writer.

Kusum Lata Dhar



Kusum Lata Dhar

Kusum Lata Dhar is basically an artist and temperamentally human sympathizer wishing to befriend every suffering or ailing human soul. She is Bed, with Masters Degree in Education as well as in Music. She is a life long approved Radio/T.V artist of Jammu & Kashmir. She has worked in a number of

Dramas at Doordarshan successfully with varied roles, has also taken part in discussions and discourses. In addition to this, she has been choreographer for Doordarshan programmes. On stage, she has mostly performed the duty of successful comperer. From young student age, she has been active on different fronts and in different spheres. She was married to Girdhari Lal Dhar, now a retired officer.

Kusum Dhar was an active member of NCC. She has been an athlete also who has received full N.C.C training. She is trained girl guide as well. Not a simple Musician but she is a singer and good dancer too and teaches Music. She is Lecturer in Music at Government Higher Secondary Institute in Jammu as Migrant from Valley of Kashmir. Born and brought up in Srinagar, she had received her education there. In connection with achieving further knowledge and training in Music, she had joined Prem Sangeet Niketan in Srinagar which was founded and run by Sangeet Guru Late Jagan Nath Shivpuri. He was in fact not only Sangeet Guru but also a torch bearer of Sangeet lovers. After turmoil started in Kashmir,

Shivpuri also shifted to Jammu as a displaced person and lived there till his demise some couple of years ago.

Kusum Dhar is one of the main disciples of Jagan Nath Shivpuri who kept his Music Institute and Prem Sangeet Niketan alive in Jammu after his demise. Annual Memorial Day of this renowned Sangeet Guru of Kashmir is celebrated every year in Jammu with the personal initiative and special interest of Kusum Dhar who is the General Secretary of Prem Sangeet Niketan, Jammu. As indicated above, Kusum Dhar has been active from her young school age in different fields of learning, competition and service rendering. She came forward generally for inter-students and other competitions and earned appreciation mostly due to her nature of dedication and spirit of sincerity and sacrifice she possesses.

It is one of the reasons that she overcomes the odds and hurdles, not infrequently and has bagged many Awards, Citations and Certificates. As a student of Government Girls High School Kothi Bagh, Srinagar, for instance, she exhibited good performance in Girls Kho-Kho tournament in 1964. The Deputy Directors Women's Education Kashmir Province, Awarded her for this distinction. An Award likewise, in the same year and from the same School, in Jammu and Kashmir Government Inter School (Girls) Athletics competition (Kashmir Province). She stood second in 200 Meters Race on 23-11-1964.

The Deputy Director Women's Education, Kashmir Province again Awarded her for this distinction. Kusum Dhar known as Kusum Lata Bakshi as well, has attended a Course of Instruction of the St. John Ambulance Association in "First Aid to the Injured". She has passed this Examination held in Jammu on 25th March 1976. The Certificate issued in this regard in her favour is signed by Major General S.S.Maitra who was then Secretary General of this well known Association.

Another Certificate of her participation with better performance in the Sportsman Welfare Fund in Srinagar on 29th June, 1988, was issued in her favour. Race was organized in association with J&K State Sports Council. The Certificate is issued by Maj General Narinder Singh, PVS, AVJ who was then Director General of the Sports Authority of India. Institute of Music and Dance, Jammu & Kashmir Kalpana Kendra, held cultural show on National Integration on 4th January, 1993 at Abhinav Theatre, Jammu. Kusum Dhar also participated in it as Comperer and was issued Certificate of Appreciation by Kalpana Kendra, Jammu for conducting the programme well.

In a notable function to honour and Award Citation to Advocate politician Pyare Lal Kaul for writing bold and revealing books and articles on Kashmir, a Citizens' Reception Committee was framed for this purpose, comprising members of different communities. The function was held at Dock Bungalow, Jammu in 1996. Kusum Dhar in company with another Migrant Comperer, Naseema Kausar, conducted the programme in an excellent manner. The function of selected gathering and intellectuals was presided over by Late Justice J. N. Bhat (Retd.) and the Chief Guest was the then Law and Parliamentary Minister, Late P.L. Handoo. The result of conducting the function well was that the atmosphere surcharged with emotions.

Kusum Dhar has been Moderator of Seminar at Centaur Lake View (Hotel Srinagar for PWD, J&K State in 1988 and various organizations). Her tastes and qualities lent lustre to the good work she does. In a memorable proposal and programme "Yaad-i-Kashmir" initiated and organised by Suman Kaul (the then Chairperson of All India Kashmiri Samaj Women's Wing Jammu) was staged at Abhinav Theatre Jammu on January 14, 1994. Kusum Dhar successfully discharged the duty of Announcer and her

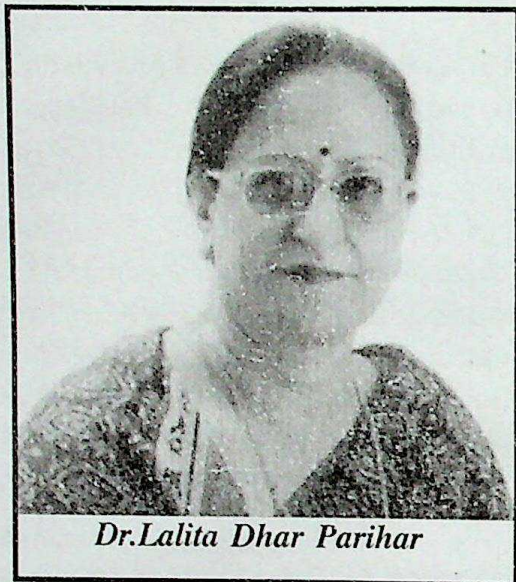
performance was highly appreciated. She was also one of its able organizers.

She has taken part in Kashmiri, Urdu and Hindi Plays and discourses on TV and Radio and has played Negative, Positive and Humorous Roles. She has already taken part in over two dozen dramas, many constitute serials with a number of episodes and many of them are very famous in house productions, some of her plays like "Ghar Main Ajnabi" were shown on National Hook up. This apart, she has given various stage performances in some places. The famous In House Productions (Serials) include Insaf, Aulad, Kond the Ghulab, Doob Doob, Dehleez and Kurban. Other than the above serials, these also rank among famous productions: Pazar Yelih Mood, Kadam Kadam Zindagi, Poshe Daeli, Intikaam.

"Kusum Dhar did not sit idle after she heard news about amputation of one arm and one leg of a Kashmiri Migrant Youth at Chandigarh Hospital. The lone bread earner of his family, Ravinder Saraf had received serious electric shock at Jammu and was rendered handicapped. This public spirited lady, started collecting funds of her own, and took an initiative to organize a charity show, to help the victim. Kusum Dhar organized a Charity Show at Abnihav Theatre after they had to face and combat many hurdles," a Press report said. The raised funds of Rs. 26,000/- was presented to the victim Ravinder Saraf.

Kusum Dhar is connected with many Socio-Cultural organizations: She is General Secretary Sonia Social Welfare Society, Jammu and publicity Secretary Sadhbhawna Women Organisation Jammu, both of which are NGO's. She is Vice President Nari Shakti Vikas Sanghatan, Jammu; Member Bhrashtachar Virodhi Mahila Sangh, J&K, Jammu. Besides this, she is General Secretary All India Mahila Samaj.

Dr.Lalita Dhar Parihar ५



Dr.Lalita Dhar Parihar

Prof (Dr.) Lalita Dhar Parihar is engrossed in imparting knowledge of Law on the students of Law within the precincts of University of Jammu. She also avails opportunities whenever possible, to put forth her strong points in defence of women outside the University Campus. She is both, an educationist and

intellectual, discharging ably both the duties of a dedicated teacher and a crusader in the society. She aspires to see full justice done to women with the effective enactment and promulgation of laws and also the forceble implementation of the laws. She is B.A, L.L.M. PhD and was Post Doctoral Fellowship Awardee in the Faculty of Law, University of London. Her Doctoral Thesis was "Familial Rights of Women with special reference to the Right to Maintenance". Her field of specialisation is : Family Law; Women and Law; Law, Society and Development; International Human Rights Law; Business Law; Law of Torts and Crime.

Prof (Dr.) Lalita Dhar Parihar is Professor and Head of Faculty of Law University of Jammu since December 16, 1975. The former Dean of Faculty of Law, she continues to serve the University of Jammu with a gap from 1st October 1997 till 30th September, 1998 when she was in the Faculty of Law, Queen Mary & Westified College, University of London. She was also Awarded Commonwealth Fellowship 1997-98 in the Faculty of

Law, University of London. She has been a Fellowship Awardee during the Human Rights Study and Teaching Session at Strasbourg (France) in July, 1999. Furthermore, she is an Internship Awardee at International Commission of Human Rights for Refugees and International Labour Organisation in Geneva from 2nd to 14th of August, 1999.

She has already 31 years experience of teaching at the level of graduates and Post Graduates and is presently engaged as the sole Supervisor in Guiding PhD scholars on the following projects.

(i) Convention on the Elimination of All kinds of Discrimination against Women (CEDAW) and Female Foeticide: An Indian Perspective.

(ii) Development of Cyber Laws, vis-a-vis the constitutional rights to privacy." A study of Challenges to Human Rights.

(iv) Sexual Harassment at work place- Need for Legislation of some Policy perspectives.

(v) Besides this, she has supervised and presently is also engaged as the Sole Supervisor in number of Dissertations in Diploma Course in Criminology and Police Science.

(vi) 10 students have already completed their dissertations in Diploma Course and at LLM Level under her guidance. A number of students have submitted their dissertations as fulfillment of partial requirement for the award of degree of LLM.

Fellowships and Internships awarded

(i) Selected Women of the year 1999 by the American Biographical Institute.

(ii) Attended and participated in the International Training programme on "Arbitration and conciliation," conducted and sponsored by the International Centre for alternative Dispute Resolution (under the

aegis of the Ministry of Law and Justice, Government of India, New Delhi) on 4th and 5th May 2000 at Delhi.

(iii) Attended the "Appreciation Course in Parliamentary Processes and Procedures" organized by the Bureau of Parliamentary Studies and Training on 30th August, 1996.

Other Professional Tenure of three decades, are as follows.

- (i) Practical training in legal Research.
- (ii) Professional Ethics, legal Aid and Para Legal Services
- (iii) Social Disorganisation
- (iv) Worked on the project under the caption "law, society and Development" titled Spousal violence in India and England- Law and Practice in the University of London and completed the project by the stipulated date.
- (v) Juvenile Delinquency at the Post-graduate level (LL.M)
- (vi) Family Law, spousal violence, concept of matrimonial property- need for development at both Graduate and Post graduate level.
- (vii) Human Rights & Law (National and International Counters)

Prof. Dr. Lalitha Dhar Parihar has attended many Seminars, Conferences and Workshops and has presented her Papers there which have appeared already in many journals. The brief details are given below:-

- (i) She has attended and presented a paper entitled "Women Labour Welfare Legislation: A Myth or Reality" in the Indian Council of Social Sciences Research Seminar on "Law and Women" in Amritsar, India 1982.
- (ii) Attended and presented a paper entitled "Muslim Divorcee's Right to Maintenance: Recent Judicial Trends in India" in University Grants Commission's National Seminar on "Law, Social Policy and Protection of Weaker Sections of the Society" in Faculty of Law, University of Jammu, in Feb. 1984. She has also

(iii) Attended and presented a paper entitled "Domestic Violence: A carnage of femininity" at the III National Conference of Women Studies, organized by All India Women Development Studies Association at Chandigarh in Oct. 1986 19th to 21st.

(iv) Attended and chaired a session in 16th Annual Conference of Indian Society of Criminology held at Jammu in 1986. Feb 25 to 28.

(v) Attended and Presented a paper entitled "Wife Beating a crude example of Women on the road to chastisement" at the International Workshop on Family Violence against females organized by the Human Development Services Ford Foundation of India 1988. 15th to 18th Feb;

(vi) Attended and presented a paper entitled "Muslim Divorcee's Right to Maintenance" : Judicial Benevolence and Legislative Despotism" at the IVth National Conference of Women Studies organized by the Indian Association of Women Development Studies at Vishakapatnam, India in 1988 December 25th to 28th.

(vii) Attended and presented a paper entitled "South Asian Families and Ethical Dilemma of Development; An exegetical Footnote" at SAARC Lawyers' Conference held at New-Delhi. 1990 Feb. 27th to 28th.

(viii) Attended and presented a paper entitled "Wife Battering: Some Socio- Legal Undertones" at a National Seminar on "Status of Indian Women" organized by the Institute of Continuing Education and Extension work at Jammu in 1990.

(ix) Attended and presented a paper entitled "Causes of Drug Addiction" organized by the Society of Youth for the promotion of masses at Jammu, India in 1990 March. 26th to 27th.

(x) Attended and presented a paper entitled "Criminal Law Remedies to the victims of Family violence with special reference to women in matrimony" at the XVI Annual Conference of Indian

Society of Criminology organized by the Tata Institute of Social Sciences, Bombay, India in November, 1993.

(xi) Attended the Conference on "Women Development Studies" organized by the Women Development Centre, Chandigarh and presented a paper on "Restitution of Conjugal Rights: Some Jurisprudential Antinomies" in 1995 from 29th to 31st December.

(xii) Presented a theme paper on "Human Rights Education in India: Some policy perspectives organized by the Faculty of law, University of Jammu, India in 1999 Feb. 25th to 27th

Attended and participated in the National Seminar on "Alternative Methods of Dispute Resolution" organized by International Commission for alternative dispute resolution methods, New Delhi in 2000 May 24th to 25th.

She has attended and participated in many International Seminars and Conferences as well. As per the available data she attended and participated in the course "Gender and Law for the Indian Judiciary: A Development Programme", organized by the University of Warwick, School of Law (London) from 19th -21st May 1998. She also has attended and participated in the International Conference on "Gender, Sexuality and law"- Reflections: New Directions" organized by the Keele University, Keele, Stffordshire (Britain) from 19th -21st June 1998. Has also attended and participated in number of Seminars organized by the Faculty of Law, University of London from October 1997 to 31st March, 1998:

Delivered an extension lecture of "Bride Burning A Reflection on the Commercialism in Behaviour in India" in the School of Oriental and African Studies at Russell Square (London) on 29th June, 1998;

Attended and participated in the seminar on "Innocence and Autonomy Children, Sex and Human Rights" organized by the Queen

Prof (Dr.) Lalita Dhar Parihar

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Mary and Westified College. Faculty of Law in the ongoing programme on International Rights of the Child on 3rd April, 1998.

Attended and participated in the Seminar on "Right to Self Determination" An Offshoot of Human Rights Agenda" organized by the University of Oxford on 25th -27th August, 1998.

Attended and participated in the "Critical Legal Studies Conference," 1998 organised by the Lancaster University (London) from 5th to 7th Sept. 1998.

Attended the 30th Study Session and teaching programme on the International Human Rights organized by the International Institute of Human Rights, Strasbourg from 3rd – 31st July, 1998.

Worked on the project entitled "Violence against women: A worldwide phenomenon" and presented a theme paper on Family violence against women in the Centre for University Human Rights Research and Teaching Training in Strasbourg (France) on 30th of July, 1999.

Attended and participated in the Internship Programme in International Rights Commission on Refugees and International Labour organization at Geneva from 2nd to 14th August, 1999.

Attended and participated in the International Seminar on Family Courts –conducted by the University of Delhi, Faculty of law in September, 2003.

Works as Associate Professor

A. TITLE OF RESEARCH :- Familial Rights of Women with Special Reference to the Right to Maintenance in India.

B. Aim of Research : To examine evolutionary point of view and present social relevance and familial rights of Indian women with

special reference to maintenance under personal laws and criminal procedure code of India.

Importance and continuation to Academics

Analytical insight into the area of Familial Rights of Indian Women with special reference to right to Maintenance.

Application and implementation of the Familial Rights of women : Judicial Exposition of the problems in this area so as to find out the difference between "Laws in Books" and "Law in Action".

Findings of the study : The policies and approaches governing the present day laws of maintenance are highly ill devised. Divergence of personal laws operating from different angles- not in the public interest. The study pleads for suitable amendments to be made in all the personal forums to insert a provision with regard to the settlement of spousal property at the time of dissolution of marriage. The State should not be lagging behind in providing liberal social security and public assistance to the women with dependent children.

Interest of the Nation : Findings of the study are of great importance to policy makers as it pin points the reasons in which change is needed. The study pleads for the strict enforcement of criminal procedural laws of maintenance, so as to make the remedy practically speaking cheap, effective and speedy. It cuts short the notorious delays of civil proceedings.

Title and Field: - Spousal violence in England and India: Law and Practice.

Aim of Research: - To examine the nature and extend of violence in the family and the adequacy of laws to tackle the problem of domestic violence in England and India.

Case study was conducted on the basis of information gathered through secondary data collected from different counseling

centres working for the abused women in Britain. e.g. South hall black sisters. Tower Hamlets Domestic Violence Counselling Centre and Multi Agency Forum on Domestic Violence. Interviews were conducted and the information so collected was analysed and interpreted to compile the findings of the studies.

Difficulty encountered : Problem of spousal violence in Families is laden with shame and stigma, therefore, the Respondents are not much co-operative.

Importance and Contribution to academics : To have a deep insight into the magnitude of the problem of spousal violence in England and India through a critical analysis of Law in books and Law in action.

Important to the Researchers : The findings of the study were of tremendous help to the senior students of LLB for legal aid programme and in formulating the course consent for women and law at the L.L.B level in the Faculty of law. University of Jammu, Jammu.

Interest of women development : Examines the Nature, extent and causes of spousal violence among the Asian Immigrants and suggests the measures to tackle the problem. The study after comparative analysis focuses attention on the inadequacies of the Indian Laws and remedies available to a battered wife in India, also focuses on the pressing need for a comprehensive legislation on Domestic Violence in India.

Interest of the Nation : The study, apart from the Legislative changes gives a detailed account of the principles which must be taken into account by the respective governments of Britain and India, while formulating Policies, strategies, and programmes to combat the problem of spousal violence.

Miss Mahmuda Ahmed Ali Shah



Miss Mahmuda Ahmed Ali Shah

Miss Mahmuda Ahmad Ali Shah, a lady with multifarious activities and interests, is the torch bearer for Women's emancipation, their uprising and upliftment through education. She is a committed educationist with a burning desire for the upliftment of women. She brought about a cultural and social revolution in the State of J&K and changed the social fabric by changing the attitudes towards education and through education to the liberation of women.

Miss Mahmuda was born on 22nd September 1919 in Srinagar to progressive and educated parents. Her father was an educated forest officer and her mother, a pioneer of Women's Education in J&K. She came from a socially forward looking Kashmiri Muslim family. Miss Mahmuda did her schooling from CMS, Srinagar, a Christian missionary school and was among the only two female students of her batch. She went to Kinnaird College, Lahore in united sub-continent of India, where she did her BA with laurels. She did her MA in Political Science from Govt. College Lahore and her BT from Punjab University. In Lahore she was socially and politically active student and left her mark wherever she tread. Recognizing her capabilities, she was elected the secretary Lahore Students Union. This body consisted of the intellectual and educated elite of Lahore and went on to play a significant role in India's freedom struggle.

She participated in various debates, seminars and social activities and became a very popular student. She became the secretary of the teachers union of Lahore in pre-partioned India.

She was introduced to Allama Iqbal, who at that time was very ill. He often called her and spent hours reciting his poetry. He kept reminding her of the plight of the people of Kashmir and encouraged her to go back and serve her own people.

She went back to Kashmir in 1940. By then she had become a popular personality in the social and political elite circle of Lahore but her heart was with her own people and the urge to serve the people of Kashmir got her back. At that time, Kashmir was one of the most backward states. Women were not educated, they were exploited and ignorant. There was gender inequality in all communities and Miss Mahmuda worked for building their personalities and for their upliftment. She was stunned to note the difference in the opportunities made available to women in and outside the state. She noticed that young women had a desire, willingness and aptitude to learn and better their lot but also noticed with a heavy heart that they were denied entry into the realm of education.

She joined Government Service in 1940 and gave her first 'Primary Model School'. She then took responsibility of a Secondary and then a High School. She can be considered the architect of primary and technical education in the state during her service career. She took an active part during India's freedom struggle. She was a Convenor of Civil Defence Core in 1947 when Kashmir was raided. She took up arms and inspired many women to join the core. Together they fought to protect the innocent people who were being butchered by raiders. During the Quit Kashmir movement she was associated with Mahatma Gandhi who showed pride over her and asked her to work for the emancipation of women in this down trodden State.

It was in 1950 that Miss Mahmuda Ahmed Ali Shah decided to join Government College for women, a decision that would alter the social and cultural history of Jammu and Kashmir. She became the Principal of the college in 1954. She was the first Kashmiri woman to head a college in J&K. She guided for 20 years the progress of this

premier institution for women's higher education in the state. By the time she retired this institute had attained its highest reputation. Her friends and comrades including Mrs. Indira Gandhi, Maulana Azad, Aruna Asif Ali, Faiz Ahmed Faiz, Saif ud din Kitchloo, Krishan Chandra, Kaifi Azmi, Sajjad Zaher and Mian Iftakharudin encouraged her to fight the fierce battle of bringing about a change and shaking shackles of feudal usher. To Miss Mahmuda goes the credit of reviving among young girls the tradition of Kashmiri music, both folk and professional and for getting them involved in the age old patterns of classical music of India. She started the Habba Khatoon School of music and classes of Soofiyana music were held for the first time in the state.

She organized plays about Habba Khatoon which was the first introduction of the history of Kashmir, which till then was not taught at any stage of school or college education. Poetic plays of Tagore, translated into English and Kashmiri, comedies of Moilere in Urdu, Bernard Shaw and Shakespeare were staged for the first time in Kashmir. Dina Nath Nadim's 'Bambur Yamberzal' was staged for the first time in Kashmir in her college, laying the foundation of Kashmiri Opera. The college became a hub of cultural activities of the state.

She got science laboratories built and encouraged her friends from all over the country to come and teach in this institute. When she joined this college there were only 400 students, only 40 of them being Muslims. By the time she retired, the college had 3000 students from all communities of J&K. Muslim families let their daughters join colleges and there was a spurt in girls attaining higher education in the valley. With this started the renaissance of Education in J&K.

These achievements were so significant that they altered the gender landscape of schools, colleges, offices, courts, hospitals and administrative services. She encouraged cultural, literary, intellectual, curricular and co-curricular activities. The real cultural heritage of Kashmir flourished and bloomed during this period with musical and cultural programmes being organized in this college. Her single minded

commitment to the ideal of Kashmiri women's emancipation was largely responsible for making this college an institution of academic and cultural excellence.

Jawaharlal Nehru, Morarji Desai, Lal Bahadur Shastri, Faiz Ahmad Faiz, khruschev, Atlee, Swami Ranganathannanda, Rajendra Prasad, Bulagrin, Aneurin Bevan, Amratya Sen and many of her associates visited her college during her tenure and witnessed the social revolution it was bringing in J&K. Indira Gandhi was a frequent visitor. Young women of the state were moulded and influenced by these great personalities. In 1956 she was selected by the Govt. of India on the committee of experts in Education and represented women's education in India. She was sent to Soviet Union to study the Education System there and submitted a report to the Govt. of India. She was member of various committees for Education, women's development and peace in Soviet Union. She was invited and visited them many times. On these commitments she also interacted with Ms. Valentina Tereshova. She participated in the first decade of women's development World Council in Copenhagen in 1970s.

Miss Mahmuda was nominated by Mrs. Indira Gandhi on the National Committee for Women's Development. She was on the executive committee of Jamia Milla Islamia in 1980s. She was also on the board of Governors of Lawrance School Sanawar and Love Dale School Ooty for two terms. She went to China as a conveyor of the Kotni's committee and stayed there for a month. She went all over China interacting with people and studying 'Capsule and exhibition' under Congress Centenary celebration. Her article was included in the book to commemorate Nehru Centenary celebration. She worked with Smt. Phool Rani Ghua who wrote about the status of women in India. She made Smt. Ghua aware about the Status of women in Kashmir.

By the time Miss Mahmuda retired, she had changed the social fabric of J&K. She had laid the foundation of a new era. A

golden era that revolutionized the history of the State. She then joined the congress committee and went to Delhi on the insistence of her friend Mrs. Gandhi. She worked as joint secretary of AICC till 1987 and continued to work on social issues. She then came back to J&K when she was nominated to the State Assembly. To this date she continues to work on socially relevant issues and keeps contributing towards the progress of the State in whichever way she can. Reading, political and social activities are her hobbies.

Miss Mahmuda Ahmad Ali Shah is the Aruna Asif Ali of the State of J&K. Miss Mahmuda has been the mentor of depressed, secluded and dejected women of the State right from the pre independence days. She took the role of guardian mother for the neo and semi literate women of the State and fought for the rights of women and gender equality with all pain and reverence. As she was interested in classical music, the birth of Habba Khatoon School of music took place, where the lovers of music get trained in Sufiyana music.

Mahmuda Ahmed spread her wings and organised cultural, literary, intellectual and co-curricular activities. This gave shape to the new beginning of upliftment and uprising of women through education and other channels of development. Her concern for equal opportunities in education for the women of the State, enabled her to serve as the first Kashmiri woman to head a college in J&K. She guided for twenty years the premier institute, Government College for Women. In the period of her Principalship, she invited many leaders and literary personalities from different parts of the country to visit the Institute. Among them the prominent names are Pt. Nehru, Morarji Desai, Lal Bahadur Shastri and others. She was selected by the Government of India on the committee of experts in Education. Her contribution in education has been widely accoladed.

Mumtaz-Un-Nisa



Mumtaz-Un-Nisa

Mumtaz - Un - Nisa's high values, fruitful education and has always been keen to promote education among women in Kashmir. Born around mid forties, she herself qualified and completed M.A, M.Ed. She joined the J&K State Education Department and taught the students with interest. Her keen

interest in upliftment of women, earned her reputation of a good teacher. She rose, therefore, to the post of Director of School Education, J&K Government from July 1997 to June 1999. She was appointed then Director of Libraries and Research, J&K Government from July 1999 to September 2001.

Mumtaz-un-Nisa's activities were not confined to the Department of Education only, but her urge to see improvement, she worked with other forces also for the purpose of upliftment of people and particularly of women folk. She was President Zenana Behtari Society Kashmir, from 1966 to 1975. This Society was founded by Late Mirdula Sarabai who was a great Socio Political worker of India and took always keen interest to help uplift Kashmiris from the ditches of backwardness. She helped in different ways a number of Kashmiri students to prosecute their studies at Aligarh Muslim University, Aligarh etc.

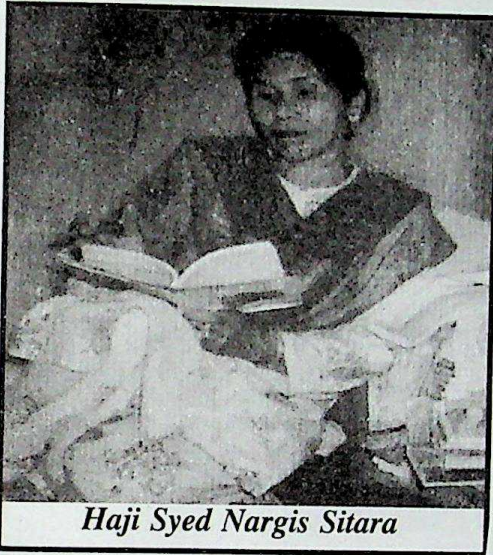
She is Vice Chairperson DPS Budgam, Kashmir. She is Honorary Director, Peoples Empowerment Mission Srinagar.

Kashmir. Mumtaz-Un-Nisa is interested besides education, in Culture and cultural activities as well. She is, as such, President, Society for Promotion of Culture and Education. It is NGO and registered under Registration of Societies Act of 1998. Having attended Certificate Course in Manpower Planning, she gained Expertise in manpower planning and curriculum development. Having obtained Diploma in Educational Planning and Administration (DEPA) from National Institute of Educational Planning and Administration- she attained Expertise in teacher training, school administration and educational planning and administration. She was member of the Syndicate of Kashmir University for 1997-98, 1998-99 and 1999-2000.

She is Life Member Red Cross Society J&K State. In addition to the above, she has attended seminars and presented papers at conferences in Delhi, Hyderabad and Calcutta on themes relating to Education. Baramulla being her own District, she has conducted survey in drop-out rate among female students at the elementary stages in District Baramulla (J&K); And also conducted survey regarding causes of indiscipline among students of 9th and 10th classes in District Baramulla (J&K).

Mumtaza-Un-Nisa has not only visited many parts of the country, but she has visited many foreign countries as well from time to time: These visited countries include Bangladesh, Bhutan, Cambodia, France, Japan, Saudi Arabia, Dubai, Singapore, Sweden, Switzerland, UK, and USA. She is married to Prof. Saifuddin Soz who is a Cabinet rank Central Minister and holds the portfolio of Water Resources. He was earlier also Cabinet Minister in the Central Government.

Haji Syed Nargis Sitara Bukhari



Haji Syed Nargis Sitara

Haji Syed Nargis Sitara Bukhari is a vibrant social activist and poet. "Sitara" is her poetic name. She is resident of Jammu, has received her education and done graduation from there. She has been a government teacher through out, now retired. During the course of her service,

she did her MA in URDU from AGRA University. Her ancestors were in Dogra Army. Her father Syed Noor Shah Bhukhari had retired as Captain from the Army.

During the second world war , the British Government had availed of the services of Dogra Army to fight on their side in Forties. Syed Noor Shah Bukhari was one of such soldiers on the war front. This Army unit was taken by surprise by the enemy one day as the former was somewhat in relaxed mood, thinking the British Allies were winning the war, when the enemy forces attacked them. Noor Shah brave soldier as he was, tried to stop the bullets, by his empty hands. Consequently, the bullets showered upon him, pierced his hands, foot, thigh, shoulder etc. In all he had received nine bullet injuries but survived due to prompt medical attention that he received for display of his bravery and dedication. He was allotted in lieu of this bravery, sixty Kanals of land at Bater Ballian, District Udhampur (Jammu) by the Maharaja's government. He was awarded by the British government one

gold medal, seven silver and three Bronze medals, besides other gifts and presents from the government, for injuries he had suffered,

Syed Noor Shah Bukhari was relieved from active Army Service and for the remaining period, he was given full monthly pay and allowances. After attaining superannuation, he was granted and paid full pension regularly till he was alive.

After relieved from Army service, the first Head of the Civil Administration in the State of J&K, Sheikh Mohd. Abdullah, appointed Noor Shah Bukhari to impart NCC training to the students both, male and female, in 1947. He was also then appointed as Field Inspector in the J&K Auquaf Islamia. Noor Shah helped Sheikh Abdullah to organise National Conference in Jammu.

Despite belonging to the family of army personnel, who defended the borders, Syed Nargis "Sitara" Bukhari had literary and poetic tendency, from the very childhood. She serves her country through her pen. She has attended many radio programmes though from early age. recited and read poems and short stories. She writes both prose and poetry. "Sitara" pen epithet of Nargis has now formed a part of her name than a mere 'takhlus'.

For some years she wrote exclusively short stories for Children only. She has written other short stories and write ups as well. Many of these have been published in some local as well as other papers/Journals in the country. Her two new books are likely to be out soon.

Syed Nargis Sitara's, first Urdu book of poetry titled "Jharna" was published in the year 1997 AD. At the start of this book in the first instance and on the prospect of fizzling out of terrorism in Kashmir, she has expressed her hope in this verse:

"Bhula do aaj gam sarrey musarat ka zamana hai
Kih jharnoo ki sadawoon mein mohabbat ka tarana hai"

Hazi Syed Nargis Sitara Bukhari

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(Ward off all the worries now the time for happiness has come.

The sounds of brooks emit the songs of love)

She writes poetry in Urdu, Punjabi, Dogri and Pahari languages. It is in both ways her symbolic expression of love for the land of India and the languages spoken in its Northern part. She inherited this talent and aspiration; nevertheless, her liking for Urdu seems more and so, her feelings have come forth from her pen more in Urdu. This language also has sprouted out in India. Apart from Urdu she loves other north Indian languages along with Hindi. The following couplet in her book "Jharna"²¹ points out this inference. She says:

"Dogri, Hindi, Pahari aur Punjabi meri,

In sabhi se dosti meri mita sakta hai kaun."

(Dogri, Hindi, Pahari and Punjabi languages are mine;

No one can sever my attachment to thee)

Comparing Urdu in strength and size with great Himalaya, in the poem titled "Urdu Zaban kay liay meri souch" included in her book "Jharna":

*"Mein Himalaya hoon suno mujhko Jhuka
Sakta hai kaun.*

*Umar se maujood hoon mujhko mita sakta
hai kaun"*

*(Strong as Himalaya I am, who can show me
down*

My roots are in the past, who can crush me down)

She further says

²¹ Haji Syed Nargis Sitara Bukhari, *Jharna*, P.109

Aspiration for peace and communal amity, gives an inspiration to Syed Nargis Sitara Bukhari, to preach for human love and affection, she says:²²

“Badke huay sholon ko na tum aur hava do.

Har gam Mohabbat ki, nai Shamah Jala do”

(Not to inflate the flames of discord any further

Let a new candle of love be lit on every step)

The Condition can be changed for better. Excess done and the hardships imposed can be undone, she is confident about it. She further says:

“Mushkil sahi mumkin to hai halat badlna

Har zulum ka tum naam-w-nishaan jad se mita do”

(True ! difficult but not impossible to change the conditions

Every cruelty must totally be rooted out)

Apart from element of her inheritance, Nargis Sitara seems to have taken to poetry and prose writing with a purpose and desire to efface and oppose the ugly fall out of communal, religious and linguistic conflicts created. Sitara has discounted the feuds over some considerations and snow balling them Nargis Sitara's poetry does not, therefore, reflect a cult of “Romanticism” but “patriotism”. She has underlined her love for the country and her urge for peace and amity is a passion for her poetry. She says:

‘Rangoon ka fasana, kih zabanoon key hoon jhaghde
Sab bhool ke insan ko insan bana do’

²² *Haji Syed Sitara Bukhari, Jharna, Page No 8*

(It may be feuds of races, religions or languages. Sink all differences, help a person become Human being)

She feels somebody has cast an evil eye on her country and says:

Lag gaye mere watan ko aaj yeh kiski nazar

Kisliye hain chalk sabke hee giriban aaj kal
(Who has cast the evil eye on my country today?)

What for is everyone in fighting spree now-a-days!)

Nargis Sitara does not want to conceal the truth and exaggerate the matters to write a lie. She says about herself in her book *Jharna* published in 1997:

"it may be field of poetry or prose writing but I do not depart from truth. I am Vice President of "Adbi Kunj" for the last 22 or 23 years. This (literary) organisation functioned initially from my house for four years and on every Sunday about 30/40 persons would attend the meeting. Presently, it has spread all round and is rendering service to literature²³.

This has been quoted to show her perseverance and attachment and interest in promotion of literature and literary activities.

Another book of Urdu poetry by Nargis Sitara 'Chinaroon Ke Saaye' was published in 1998. The title of the book shows her fascination for Valley of Kashmir. She is disturbed by the turmoil that overtook Kashmir due to terrorism. In the beginning of poetry of this book, Sitara has written somewhat a pathetic poem but with some expression of protest and hope against the abnormalcy created in the wake of terrorism in Kashmir which otherwise was

²³ *Haji Syed Nargis Sitara, Jharna, P.18.*

peaceful area. It had enjoyed communal harmony and showed respect and reverence for all religious places in the past. The vested interests punctured this wheel of progress and harmony and damaged Kashmir. In this background, she has written this heart rending but realistic poem with her broken heart which is titled as Ghazal. She says

“Dil ke bikhray huay purzoo ki kahani likh do”²⁴

“Dil tadapnay peh tum ashkoon ki rawani likh do”

(Write the tale of broken parts of the heart

If heart traumatizes, write about the tears gushing out.)

“Ab chinaron se bi kuch garam hawa aati hai

Hai kahin bakee jo, patoon ki nishani likh do”

(The chinar trees also now emit the hot air

If the leaves are spared, write then the story of traceable leaves

“Kaun Katil hai nazar kiski lagi is ghar ko

Khoon sasta hai zamane mein kih pani likh do”

(Who is guilty and liable for this destruction

Has blood in this age become cheaper than water, write so)

“Tere andaz kiye jhate hain har dil chalnee

Aaj zakhmoon ki yeh dilsoz kahani likh do”

(Gun wielders are bruising every heart

Write this heart rending story today)

“Mujko Maloom hai darga peh kya Guzri Hai

²⁴ *Haji Syed Nargis Sitara, Chinaron ke Sayay, P.20*

Hazi Syed Nargis Sitara Bukhari

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Tumne jo kuch bhi suna meri zabani likh do”

(I know what treatment the Shrine Hazratbal was given

Whatever you learnt, narrate through my tongue)

“Aaj Waliyoon kay mazaro pah who Mayen dekho Chatian
peetete hain Kaise kahani likh do

(Look to those mothers today visiting graveyards of peers
and fakirs

How they beat their breasts there today, write)

“Punch dafah woh Nimazon main duaon ka saman

Kis tarh behta hai un aankhon ka pani likh do”

(Look to the environs of saying five times prayers

How the tears flow from their eyes, write)

“Hum naheen deeno dharm ke liye ladney wale

Khul ke kehti hai yeh baat ek deewani likh do”

(We are not the ones who fight on Dharma and religion
openly declares this a nutty woman, write)

“Phir Chinaron se hamein aaye koiee sard hawa

Aur phir mehkay yahaan raat ki rani likhdo”

(The Chinar trees may again breeze out cold air

Write then the Jasmine will blossom forth)

Sham ke karab se hai sheeshai dill choor bohat

Ab Sitara kay liaye hai subah suhani, likh do

(The mirror of heart is broken at the pain on night fall

Now for Sitara, the pleasant morning is ensuing, write)

In her ghazals Sitara has not shed tears on struggle for any romance or failure of romance. But in her Ghazals and poems Sitara, far from romantic bruises, has shed the tears on the slot of sovereignty of the country or any part of it by way of terrorism. She has a romance with the country and people while the subject matter in the ghazals is romance as followed by other poets in their ghazals. She has made a marked departure from the beaten track of romanticism to the new path of humanism, peace and brotherhood. She is sanguine that the pain and after effects of violence and terrorism shall have to end and the new cool morning with the message of love and humanity will reemerge out of the long and painful nights of the vanishing inhuman actions.

Syed Nargis Sitara Bukhri belongs to a devout Muslim religious family. She had been to Haj Pilgrimage also. Her youngest brother ultimately turned out to be a peer. Her Khankah is situated at Village Raki in Jammu. He has passed away only some time back. Twice a year Urs is held at his Ziyarat. But Sitara has an aptitude for writing and poetry. Her eldest sister Firdous Zeenat is also a poetess. Her son Sheikh Sajad Nawaz is Editor of Urdu Weekly Hussain-i-Sahafat in Jammu. Sitara also is connected with it as Sub editor.

Haji Syed Nargis Sitara Bukhari is associated with many literary forums and associations. These include

- i) Adabi Kunj Jammu Kashmir (Vice President) She is connected with it for the last over two decades.
- ii) Jame Urdu Academy Jammu
- iii) Gupta Urdu Academy
- iv) Rasa Javidani Jammu & Kshmir
- v) Urdu Forum Jammu
- vi) Punjabi Sabha Jammu
- vii) Nai Dogri Sanastha, Jammu

Hazi Syed Nargis Sitara Bukhari

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- viii) Yuva Hind Lekhak Sangh
- ix) Unjman-e-Farough - i - Urdu, Jammu
- x) Kul-Hind-Unjman (Unjman-e-Hindi, Jammu & Kashmir)
- xi) Akhil Bharti Dogri Jammu

Haji Syed Nargis Sitara has been presented awards, mementos and letters of honour from time to time from different institutions for outstanding cultural and literary services she has rendered.

- i) Gupta Urdu Academy, Letter of honour in 1988-89
- ii) Adbi Kunj Jammu in 1991
- iii) J&K Sadiq Memorial society conferred Annual Sadiq Memorial Award 2007 to her for her contribution in Urdu Literature.
- iv) Nav Rang Adabi Jammu, Letter of Honour, awarded to Nargis Sitara on 24th November 1991.
- (v) Jammu and Kashmir Information Dept. Jammu has also Awarded her in 2007.

“I have tremendous love for Kashmir, beyond my ability to describe,” Nargis Sitara told me. She feels that the land of Kashmir is abounded in the Shrines of Peers and Faquirs, temples, mosques, gurdwaras, and churches. She expressed that Kashmir was a beautiful garden of people as its flowers of different colours. “That is why my poetry bears the strong impact of Kashmir” and she pointed out.

In service of the nation through pen, Nargis Sitara in her poem titled “*Pyare Kashmir Tere Naam*” included in “*Jharna*”²⁵, she clearly shows her great concern about turmoil in Kashmir. Referring to Kashmir, she says:

“Pani daryawoon ka hai kuch kuch pereshan aajkal

²⁵ Haji Syed Sitara Bukhari, *Jharna*, P.110

Aysa lagta hai Gulistan tak hain veeran aajkal"
 (Water of the Rivers also seem anxious now-a-days
 The whole flowery garden also appear turned desert
 now-a-days)

"Yuun to sab kuch hai maghar es Shahar mein Insan hein
 kam

Shakle Insan mein yahan milte hain Haiwan aaj kal"
 (Though everything is there, human beings are but less
 there

In the human form, animals appear now-a-days there)

"Phir se kab hoga yahan bade Bahari ka kayam

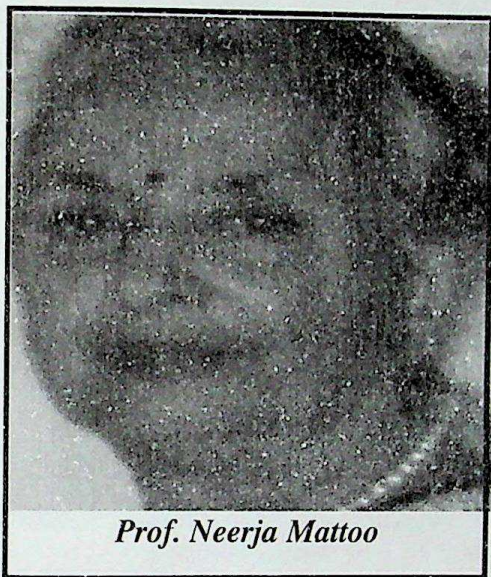
De rahein hain phir duhai sab Gulistan aajkal"

(When next then the spring will turn out there.

All of the flowery garden raise this demand there now-
 a-days)

Nargis Sitara expressed her anxiety to me that the flowery garden of Kashmir, known as paradise on earth, was earlier beautiful by flowers of different colours but it had disarrayed now. She referred symbolically to mass migration of Hindus from Kashmir and said that only Kashmir Hindus had come to the brink of extinction in Kashmir. Those people left the Valley and went out. "The existence of only one colour of flowers in the garden do not attract so much," she said and added, "Flowers of varied colours enhance the beauty of the garden and give out warmth of love," she said and appealed to the Migrants, "I appeal you the displaced and aggrieved flowers to come back to your home garden- Valley of Kashmir, which is your paradise and we also are yours, besides these flower and these relaxed lakes", she emphasised. At the end, she said, "I respect and waves breeze, love my country and have written a lot about my country," she concluded.

Prof. Neerja Mattoo



Prof. Neerja Mattoo

Prof. Neerja Mattoo is B.A (Honours) and M.A in English. During 1997-99, she was awarded a Senior Fellowship in Literature by the Department of Culture, the Ministry of Human resource Development, Government of India; She was awarded a British Council Visitorship to the

Universities of Oxford and London in 1984; She was appointed Lecturer in Govt. College for Women, Srinagar in 1958 and continued so till 1967.

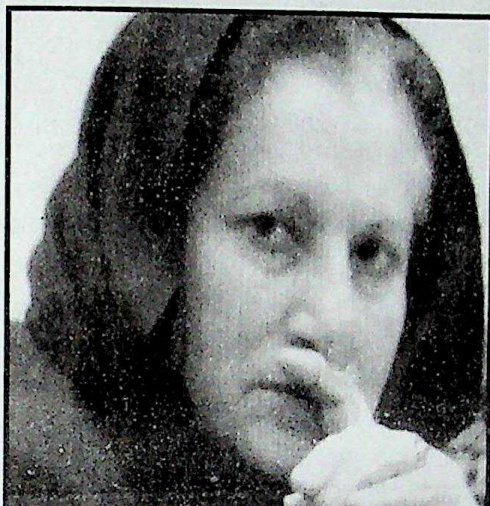
She became Professor and Head of the English Department there from 1967 to 1981. In 1981 to 1995; she was the Head of the Department of English, Government College for Women, Srinagar, in the grade and status of Principal. Prof. Neerja Mattoo attended a British Council Summer School for teachers of English at Brighton, England, in 1984. She has authored and co-authored some of the books in English.

“Kashmir, Jammu and Ladakh: The Trefoil Land” (co-author) Published in England in 1989; “The Stranger Beside Me”, published in Delhi in 1994; (translation of Kashmiri Short Stories into English) “The Best of Kashmiri Cooking” 1995, Delhi; “Contemporary Kashmiri Short Stories,” 1998 - Sahitya Akademi, New Delhi; Co-edited a book on Bhagwan Gopinath.

She has participated in a number of National and International Seminars and presented papers. She has also prepared and presented many articles and papers which have already appeared in several books and academic journals; Presently a member of "Athwas" a women's initiative as part of WISCOMP, and several other Organisations. A board member of VHAI, Kashmir, Shri Amarnath Shrine Board and the Dharmarth Trust.

She is married to Rajinder Kumar Mattoo who has retired as Chief Principal Conservator of Forests, Jammu & Kashmir Government. their son Amitabh Mattoo was the youngest Vice Chancellor of University of Jammu, Jammu till recently.

Nighat Shafi



Nighat Shafi

Srinagar born Nighat Shafi aged about mid 50s is daughter of an Ex. Civil Servant G.N. Drabu. She is married to a senior Administrator Mohammad Shafi Pandit, who is the first Kashmiri Muslim IAS officer. He competed in Indian Administrative Service Examination and obtained 3rd position. He was,

therefore, selected and recruited to IAS cadre on the basis of his merit. He is currently Chairman J&K Public Service Commission.

Nighat Pandit generally called Nighat Shafi has three children one son and two daughters; now all married and settled abroad. She has lived an easy and contented life but has yearning to serve people. It is, therefore, aptly said about her that she "stepped out of a comfortable home to address the trauma of people in a 20 year-long conflict. She focuses on helping orphans and widows, and promoting peace and inter communal harmony."

Nighat had her education at Convent School Srinagar, then she joined Government Women's College Srinagar. She passed her post graduation from Kashmir University. She had the opportunity to travel with her husband in and outside the state in the country as also abroad. She has seen, as such, various phases of life, cultural patterns and also sufferings of people. "I always yearned to do something for the downtrodden and suffering people," she said and

added, "The State was hit by turmoil in late eighties which was the start of suffering for all people and lead to creation of orphans and widows by thousands," she stressed. Belonging to a well known Kashmiri family, Nighat Shafi is one of those rare women who came out of the comfortable home to lend hope and succour to persons distressed and tormented.

Sponsored terrorism unleashed on innocent people of Jammu and Kashmir, terror and torture. In the wake of facing and finishing the dastard violence, created and caused a situation of pain and panic. Consequently, a number of women have reportedly lost their husbands and likewise a big number of children have become orphans and many out of them, have none to take care of. Under these circumstances, imbued by the human spirit, Nighat Shafi was drawn to come forward and help alleviate trauma and distress of widows and children. She has, therefore, "stepped out of a comfortable home to address the pain and trauma of people caught up in a near about two decades long conflict..... She focuses on, among other things, education of orphans, rehabilitating widows and promoting peace and international harmony," says a Note commenting upon the Schemes evolved and achievements bagged by Nighat Shafi and her associates.

This led her ultimately to found an NGO which is clarified by the following lines. "Nighat Shafi could not watch this as a silent spectator, she was restless and wanted to do something. Her inner conscience which always became restless led to the birth of Help Foundation (Human Effort for Love and Peace) an NGO floated by Nighat Shafi in association with a few like minded friends in the year 1997," a report said. Nighat Shafi has turned out to be a dedicated Social Activist and continues to be the Chairperson of Help Foundation. Her dream is to do many more things for good of the Society and make a substantial dream to do many more things for the Society and make especially a substantial contribution for

empowerment of women: She has already started efforts to launch a Women's Bank.

The need for founding of Help was clearly felt and started for achieving the goals set. "For the last twenty so many years, Kashmir and its people have been confronted with not only violence and death every single day, but also the responsibility at caring for those affected by the strife. The number of widows, orphans and physically challenged persons has been increasing at an alarming note while individuals have tried to reach out to the affected people, the enormity of the problem requires not only commitment, but also organization. It is with this view in mind that the founders of HELP (Human Effort for Love and Peace) Foundation set out on their mission in 1997." Said the Chairperson of HELP.

The Help foundation has initiated a campaign of interaction between the orphan students under their care with the students of other parts of the country. To begin with a programme of pen friendship between orphan students of Kashmir with the children of Springdales Public School, New Delhi has been started. It is an appreciable idea, and will bridge the gulf that the terrorism temporarily created between the tension ridden students in Kashmir and the student's in rest of the country . It will give some ease and mental relief to the students feeling isolated in Kashmir due to acts of terrorism. The HELP Foundation has, obviously, been founded for people of Jammu and Kashmir who are in distress especially widows, orphans, physically disabled and above all for the rehabilitation of violence affected people,"

Nighat Shafi's HELP has clearly laid it down in its main aims and objectives and the policies evolved are based thereon. Unlike olden/ dark days of history, women of the State of Jammu and Kashmir are awakened and enlightened in post independence era of India and come forward voluntarily to share the responsibility and

jump in the fray to play their role. They do not want to be idle spectators alone on the governments but to come forward and to redeem afflicted people, not taking it the Government's duty only.

Nighat Sahfi was nominated for the Nobel Peace Prize in the year 2005 for the good work done by her in the field of social works. Now in the day to day affairs of the country in general and the colossal matters of human disturbance initiated or sponsored through some interested quarters in particular, results foreseen or not, the women come forward to play a positive role. The instances of such nature are provided here and elsewhere in this book.

Home for special children (orphans) called Shehjar where boarding, lodging, quality education and complete care is provided to develop these special children as responsible citizens. "The Foundation has reached out to the thrust areas and extended its services to underprivileged people of the trouble torn State of J&K. Even though it has been working in all the areas but the main thrust is on Education of children which besides curriculum provides co-curriculum activities like Heritage, Theatre Art and Cultural education," stressed Nighat Sahfi, Chairperson of the HELP.

After independence of India women of its State of Jammu and Kashmir have become very educative, active and contributory. They are not, by and large, idle, helpless and mere spectators, but come forward to play their role and contribute their mite, shoulder to shoulder, in their own way, with the males. Nighat Shafi, is doing well in her sphere of work and activity. Her activities have extended beyond her HELP Foundation and is currently Chairperson or member of the following workable societies as well:

1. Radio Kashmir (Advisory Board) member
2. Doordarshan, Srinagar (Advisory Board) member
3. J&K Rehabilitation Council (Advisory Board) member

4. J&K Women's Co-operative Society, Chairman.
5. Women's Commission, Member
6. Rahat Ghar (Advisory Board) Member.
7. Chinar - Member
8. National Commission for Child Welfare, Member

Nighat Shafi is, therefore, engrossed with rehabilitation of militancy affected persons. Earlier in her young age, she was busy with her family and traveled with her husband in the state, outside the state and abroad. She stood by her husband and was a source of inspiration to him and the children whom she gave good education and proper upbringing enabling them to face competition and be able to go abroad.

Her presence with her husband offered her an opportunity to see various phases of life, cultural patterns and also sufferings of people. She always yearned to do something for the downtrodden and suffering people. As the state of Jammu and Kashmir is hit by militancy, terrorism and consequent turmoil since late eighties, it heralded devastation and destruction in men and material in the State. It was the beginning of an era of sufferings for all people and led to creation of orphans and widows in thousands. This plight of Kashmir turned Nighat Shafi into an enthusiastic "Social Activist". Her hobbies and interests include Gardening, Theatre, Reading and Listening music.

Prof. Dr. Nirmal Gupta



Prof. Dr. Nirmal Gupta

Prof. (Dr.) Nirmal Gupta is MA (Economics) and PhD in an Industrial topic. She is teaching various topics on Economic subject in the Dept. of Economics, University of Jammu since 1977. She is well versed in Industrial and other economic matters. Her Thesis in PhD was Small Scale Industries in J&K.

She has taught Industrial Economics, Macro Economics, Indian Economics, and Public Finance. As an outreach academic activity, she contributed in cultural activities of Jammu university, conducted examinations, contributed in Board of Study Meetings, participated in International and National Conferences, workshops organized by the State Government as well, Jammu University, NCUI and other organizations, seminars and delivered lectures on economic issues in particular and other issues in general.

Prof Nirmal Gupta has also delivered Lectures on various Refresher Courses conducted by Jammu University as well as Accountant General Office regarding KAS Probationary Officers and SBI etc. So far as her Research Activities are concerned, Prof (Dr.) Nirmal Gupta has guided several M.A. Dissertations, 15 M.Phil and 4 Ph.D and Scholars. Her activities are multifarious and has taken part in various types of social activities.

As such, she has been or is connected with many organisations. She is life member of Indian Red Cross Society; Life

member of IIPA; Member Gandhi Smarak Nidhi; Remained member of Telephone Advisory Committee of J&K; Remained Secretary General of JCC-a Consumer Organisation for long time; Chairperson of Women's Grievance Cell of RBI, Jammu, (2001-2003); Life member of Indo-Canadian Association of Neo-Literates; Executive member of Bhartiya Vidya Bhawan; J&K branch; Member Advisory Committee of Radio Kashmir Jammu; member State Consumer Protection Council, Director; Wholesale Co-operative Society, Jammu.

1949 born Prof Nirmal Gupta had a strong feeling to reform society right from childhood. She represented J&K along with 7 others in 1965 to attend Red Cross Camp at Udaypur and thereafter kept on working with Red Cross Society of Jammu. Remained executive member of its Regional Branch for long time to improve the functioning of the Society. Remained Director De-addiction Project of the Indian Red Cross Society, Jammu. Organised several Blood Donation Camps and adopted a village in R.S. Pura Tehsil of Jammu to generate awareness among the villagers as well urban people against anti social things such as drugs, alcohol, menace of dowry, illiteracy, gender discrimination and crime against women.

This is one side of Prof. Nirmal Gupta's life and activities, what is no less interesting to know about her is her artistic skill and personality. In addition to what has been stated here, she is a renowned Radio Drama Artist for the last 35 years. She has performed in about 200 such plays, performed in theatre as well and gave narrations. She has actively participated in strengthening cultural heritage and maintains social values whenever opportunities given through debates, seminars, workshops etc. in the School and University. Organised various cultural programmes and debates, discussions etc.

Jammu and Kashmir Women.....

She has conducted panel discussions on Radio, T.V Jammu Doordarshan, even on BBC on social issues, cultural issues, and BUDGET etc. She was a director of Super bazaar, A Cooperative Wholesale Society for 8 years and contributed to the best of her ability and remained Editor of Cooperative Bulletin of J&K Cooperative Union (2003-2004), She has visited China and represented India as part of 5 members delegation of National Union of India on industrial cooperatives study tour in 2003.

Prof. Nirmal Gupta has written two books and one is under publication. 14 Research Papers are published. She has also written more than 100 Articles pertaining to Women problems, Consumer issues and general Societal issues, which have been published from time to time, in local Dailies and other Magazines, Journals etc.

As consumer activist, Prof Gupta wrote articles to make people aware of consumer rights and their responsibilities during last 17 years and is still continuing, with it. She has Organised several seminars, debates, symposia and interaction between the consumers and traders, authorities and concerned Ministry. Also hectically worked in field to generate healthy environment for healthy society.

As Women activist, she was one among others, to work tirelessly to generate awareness among the women particularly raised voice against Permanent Residents Certificate issue which deprived women of their property, educational and employment rights if they married non-state subjects. She highlighted problems of Women at various platforms.

She has attended SAARC Conference on women in 1994 where she raised issues of dignity to women, and issues of state subject of J&K women.

She also had organized seminars, conferences, workshops to highlight the problems of women and issue of state subject at various platforms as well as through media.

Issues of rape and punishment, atrocities on women, political participation through empowerment, were highlighted by her through media at various points by holding press conference etc.

She is Instrumental in establishing State Women Commission single handedly in the state and led agitation against abduction of a woman by organizing men and women from all strata of society. She has widely lectured on Eradication of Corruption, Drug Addiction, Consumer Awareness, Gandhian Thoughts, Environment, Issues of Public Finance etc. She values and virtues Honesty, Sincerity and Discipline.

Prof(Dr.) Nirmal Gupta has been conferred upon Bakshi Memorial Award in 1998 as Educationist and best Commentator Award in 1975 by Jammu University.

Padmavati Koul Fotedar



Padmavati Koul Fotedar

Padmavati Koul Fotedar was born at Lahore. She was the only child born of late Har Gopal Koul (Khastha) and was moved to Srinagar in infancy when Koul Brothers finally decided to resettle in Kashmir after gap of one or two generations' habitation in Lahore. After building their seperate residential complexes at

Sehyar, Nawakadal, Srinagar, Padmani Koul Fotedar was brought there. Her father, Hargopal Koul was a lawyer by Profession, a landlord, writer, author, journalist, public leader, pioneer of female education in Kashmir, and a social reformer. Known as Lion of Kashmir, Hargopal Koul alongwith his two younger brothers, Salig Ram Koul Salik and Janki Nath Koul (both of them also lawyers) were the first revolutionaries and agitators of Kashmir.

The Lion of Kashmir, as Har Gopal Koul was so titled by public of Kashmir then for having been put under restrain in a Lion's Cage after arrest during the Autocracy in Kashmir. It was done in order to curtail his movement totally and dampen the high spirits of this fearless and daring youth, who returned to the Home State Kashmir from Lahore. After about five years long separate imprisonment at Bahu Fort, Jammu, Salig Ram Koul was able to evacuate himself from the Prison Cell through a tunnel he had dug out all this period. The two brothers Hargopal Koul and Saligram Koul were lodged separately there in the Fort converted prison in the nineteenth century in connection with a case of Sedition against the Maharaja.

Unaware and not believing the fact of fleeing his brother Salig Ram Koul from the Government captivity in prison, Hargopal Koul charged the State Government with murder of his brother.

The Maharaja's Government, declared withdrawal of their further imprisonment against both the brothers and treated them as free citizens to appear and move anywhere in the State. Rest is history and a matter of strife and struggle of generations.

Padmavati had received her early education at home. She was married at a very tender age which was a socially accepted practice in those days. She was married to Prakash Joo Fotedar who was from a well to do family of Fotedars of Rainawari. But after their "Child Marriage" was performed as was in vogue then, Padmavati's husband expired within a year or so, due to some illness.

It was a catastrophe, which hit Fotedars as well as Koul family. In those days widow marriage was not an acceptable norm in the society, so Hargopal Koul brought his daughter Padmavati back to his home and advised and prompted her to get further education. She cleared her Ratan, Bhushan, and Prabhakar (Hindi Degrees) and Sanskrit Degrees. Later she cleared her matriculation as Hargopal Koul was keen and insistent on girl's education.

As the time passed Padmavati helped her father in starting some schools for women. He had a dash and he set up some Schools for girls education in the city of Srinagar. Nanhi's school was particularly known in common parlance as (nanhi's chathaal) and was very popular among Muslims as well as Hindu ladies. Hargopal Koul and his daughter Padmavati Koul Fotedar have been the original pioneers of female education in Kashmir. There was dearth of lady teachers also, firstly, because there was dearth of literacy among woman and secondly, woman education was not in vogue and so the educated girls also, if any, were hesitant to come into open for teaching in the Schools. The Hargopal's female education movement was initially started with the full devotion and service of his daughter.

Padmavati herself to start the first Private Primary School in Srinagar and teach the girl students. This first School had become famous as "Nanhi's Zaaatal" (Nanhi's School) Padmavati was, therefore, the first teacher in her private School. Hargopal and her daughter encouraged other teachers to Join their Schools.

Later government recognized Padmavati Koul Fotedar as head teacher in a Middle school and so was she connected with the education department of Jammu and Kashmir State. Subsequently she worked as Inspector of schools for about a decade from which post she retired as a government employee. Padmavati was a spiritual person and was an authority on Shaivism. She adopted one son from Koul family who was named as Shiv Narayan Fotedar. He became a famous public figure and was Chairman of Legislative Council in Jammu and Kashmir. Padmavati (Nanihi) passed away on 15th May 1962. She was an inspiration for other ladies of that time.

Bakshi Gulam Mohammad was the Prime Minister of the state and as per his instructions and in recognition of her pioneering services rendered in the field of female education, on her death all schools were closed in her honour and memory under the Government order. Being a great Social reformer and champion of Women Education, Hargopal Koul launched the movement for Remarriage of Hindu widows as well. He convened several meetings of Sanatam Dharam Pratap Sabha in this regard. But a large section of Hindus put up stiff and stern opposition to the proposal of Hargopal Koul. Consequently, he dropped the idea of remarrying his own widow daughter Padmavati. He cautioned Hindus that one day or the other, they would have to reconsider the Widow Remarriage Issue. Padmani remained, therefore, widow throughout her life from her childhood. She fought the odds of life boldly with the help of education she was imparted and she propagated in her lifetime. The movement of girls' education spear headed by Hargopal Koul and his daughter Padmini as also the Widow Remarriage campaign.

were in fact dashing movements launched by them for start of empowerment of women in those days.

Padmavati had acquired good knowledge of Hindi, Sanskrit and of the valuable scriptures and other literature. She had become a sort of preacher and was invited on many functions to deliver her thought provoking speeches at Somyar Mandir etc. She was also used to be invited on the functions of "Geeta Day" and had delivered illuminated speeches on "Geeta Ji" which always were well received by the audience. With setting up initially some Girls Primary Schools in Srinagar, admissions were granted without any consideration of caste, creed or colour. It popularised campaign for female education in Kashmir launched by father and daughter. Their sincere and successful attempts to start female education in Kashmir and to give it boost, proved ultimately an epoch making service in the history of Kashmir. The established Schools were subsequently promoted to the Middle Standard and many were thus benefited from these Schools.

Hargopal Koul's daughter Padmavati, was the Head Mistress of the main Middle School with supervising powers over all those other Schools established by them for girls education only. For these girls Schools, only female teachers were employed who were not easily available for the job. It was when the 18th century was about or around the corner as the need for establishment of girls Schools was felt pressing by Hargopal Koul. His daughter played a significant part in establishing them. One of the notable early Muslim Teacher appointed was Syed Barkat Begam. She was posted as teacher at Fateh Kadal School (old third Bridge) in Srinagar. Late Barkat Begam was the mother of well known present day Scholar, author and historian of Kashmir, Prof. Fida Hussnain. The writer is a daughter-in-law of this dynasty of Kaul Brothers and married to one of its scion, Pyare Lal Kaul.

Padma Sachdev



Padma Sachdev

Born in 1940 in Jammu to a family of Sanskrit scholars, Padma Sachdev is a poet and prose writer. Her bent of mind is literary and writes prose and poetry with ease. She is basically poet in Dogri language, her mother tongue, but writes prose mostly in Hindi. It is not without reason which she advances with force.

She feels poetry is deeply connected and concerned with heart and to give due expression to the feelings and emotions emanating from the heart, the best medium for its expression is the one's mother tongue. For writing poetry, as such, Padma Sachdev has preferred her mother tongue Dogri. This inner feeling, not unjustified, is common with many poets as experience shows. It has prompted Padma Sachdev also to write poetry in Dogri. Her first poem in Dogri was published in 1955. It is revolutionary poem indicating that the kings have built the mansions with the blood of labourers.

It is, her Dogri poetry that has won her first Sahitya Academy Award in 1972. The President of India Awarded her Padmashri in the year 2000 for her contribution to Dogri literature. She joined AIR as Announcer in 1961 and married Surinder Singh- a vocalist and master of Shastriya Sangeet, in 1966. She visited London in 1973 and wrote lyrics for film "Prem Parbat". In 1974, she visited Europe with Rajinder Singh Bedi and wrote lyrics for film "Ankhood Dekhi". With Lata Mangeshkar she went to Canada and U.S.A in 1977 to compere the concerts of Lata Mangeshkar there. She also

went to USSR in 1983 with a group of Indian Intellectuals to interact with Russian counterparts. This delegation was sponsored by Government of India. A delegation of Indian Intellectuals selected by Indian Government visited Pakistan in 2005 to have exchange of views with Pakistani counterparts on matters of mutual interest.

Apart from these activities and receipt of Awards, Padma Sachdev has received a number of other Awards which include the following ones. She received Jammu and Kashmir Cultural Academy Award in 1983. She also received Soviet Land Nehru Award when she visited USSR in 1987. Hindi Academy, Delhi State also Awarded her in 1988. Jammu and Kashmir, Cultural Academy Awarded her again in 1988. Jammu and Kashmir Cultural Academy conferred upon her Role of Honour in 1989. She also received Harmony Award in 1990. U.P State conferred upon her Sauhardra Puruskar in 1991. She also received Raja Ram Mohan Roy Award in 1993. She is Convenor Dogri Advisory Board, Sahitya Academy, Delhi. They also Awarded her in 1993. She received Mata Krishna Kumari Institute, Hindi Award - Delhi in 1996. She also received in 1999 Joshua Award, Andhra Pradesh. In 2000, Translation Award was given to her by Sahitya Academy, Delhi. In 2001, she received Anuvad Parishad Award. In 2002, she received Shashwat Award for eminent writer (Karnataka State) Bangalore.

In 2008, she received "Nari Saman" Award from M.P State. Padma Sachdev has used her pen in contributing to different branches of literature. She has not confined her self to writing poetry only and is supplementing it by Novel, short stories and other writings. The fact is that she has a flavour for write in different branches of literature- Poetry, Novel, Short Stories, Travelogues etc. Besides writing in Dogri and Hindi, her books have been translated into Urdu as well. Nausheen - is her famous Novel. It is in Hindi and pertains to Kashmir and is in Urdu Version also. It refers to terrorism. However, her main poetry and prose writing is in Dogri or in Hindi. Her first book of poems was published in

1969. After this many of her poetry books are : Meri Kavita Mere Geet (1969), Tawi Te Chanha (1976), Nehrian Galian (1982), Pota Pota Nimbal (1987), Uttar Vahini (1992), Tainthian (1999) and Akhkar Kund (2002). Among Dogri Prose her Novel- Suggi (2004) is included. Padma Sachdev has translated some of her poems into Hindi which are published in book form "Sabad Milawa" in 1987. In Hindi, her books of short stories are also published. They include "Gode Bhari" (1990) and "Bu Tu Raazi" (2004). Her Hindi Novels are: "Ab na Banegi Dehri", Bhakto Nahin Dhananjaya (2002). This Novel is based on a Character in Mahabharata, Dhanajaya and makes reflection about life. In Kohlapur University (Maharashtra) this Novel is approved and prescribed in the syllabus for M.A Hindi. Jammu Jo Kabhi Shakar Tha (2003).

Her books mostly describe Nature, Social conditions and environs as well as pathetic condition of woman and apathy towards her. She completed her academic education at Gandhi Memorial College, Jammu. After that she joined All India Radio in 1961 as Announcer. She shifted to Mumbai AIR in 1969 and published her first poems "Meri Kavita Mere Geet" there. This book contains Sahitya Academy Awarded poems. Her poems cover various topics and subjects, ranging from onslaught on the Autocracy and exploitation of labourers and other down trodden. Her poem "Raja ke Mahal" included in the book cited above, throws a lot of light on this topic. Padma Sachdev straight away starts the poem with a question mark. She asks:

"Yeh Raja kay Mahal kya apkay hain"? ²⁶

(Are these mansions of the Raja, your own)

Then Padma Sachdev reflects the horrors of strainful toil and homelessness of the labourers: She adds in this poem:

Mein ghar say nikaalee hoon, beghar hoon ab, barsoon
say ankhoon ki jyoti gayee

²⁶ Padma Sachdev, "Meerin Nazmain Mere Geet" P-88, Urdu Version by Nami Ansari. It is published by Sahitya Akademi, New Delhi

Andhi karkay maikay chodd gaye thay jo
 Mere bagheeche say poda ukhada tha woh
 Iss podhey may bor be pada nah tha
 Mera Sajan door be gayee nah tha!
 Jinhoon nay kanmpti tehniaan ukhard leen
 Woh hansli drantian kya aap ki hain
 Yeh Raja kay mahal kya aap kay hain?"
 (Thrown out of my home, I am homeless now
 Gone is my vision now from the years long past
 They who had deserted me at Parental house after
 blinding me
 They had uprooted that plant from my small garden
 Tender and unaffected the plant it was yet
 My sweet heart had still not gone far off
 Those who sliced tender branches of it
 That sickles and other tools used were of yours?
 Are these big mansions built by Rajas, yours?)
 At another place in the same poem, the poetess says
 "Dewarain Unchi Chhootee Aasman sara
 Mahal tagday hain' Maal Khazana bhara
 Innt Lal rang bhari padhi hammain
 Hamaray lohoo ki yaad dilateen hammain
 Hamere kandhoo se utray shahteer yahan
 Bhaye badan se passene kee nayeer yahaan
 Jinhoon nay dhoop may jalkar yeh deewarain khadi
 keen
 Yeh inkey mahal kya aap kay hain?
 Yeh Raja kay mahal aap kay hain?"
 (The walls erected are high, touching the skies
 Mansions are well built and strong, the Treasury is full

The red colour bricks cost us much
 They remind us of our blood, pasted on them
 Carried the big logs of wood on our shoulders here
 Our bodies perspired like flow of water here
 Who anguished under the Sun, erected walls here
 Are these mansions of Raja's or yours?

Padma Sachdev is a great patriot, she has sung in praise of Indian heroes who either achieved martyrdom or have played remarkable and historical role in the struggle for Indian freedom. In a poem "Yeh Dharti" ²⁷ (This Land), for instance, she says:

"Des ki aan ki khatir Rani Jhansi nay qurbani dee
 Bhagat Singh ko Azadi ke badlay phansi milli yahan
 Surag ke betar Bose, Tania, Tilak oar Gandhi dekh rahay
 Himalaya ke burgoon se ladi pagal andhi dekh rahay"

(For the country's honour Rani Jhasni sacrificed her life
 Instead of freedom, Bhagat Singh was executed
 In the heaven, Bose, Tania, Tilak and Gandhi are looking
 Dashing with the peaks of Himalaya coming mad storm
 they see)

She, however, makes the nation cautious and says further
 in the same poem

*Iss Azadi ko panay may Jitni Jan lutai hai
 Iss ki raksha kay liye Veero dugni jaan lutaini hai* ²⁸
 (The quantam of sacrifices we went through to
 achieve the freedom
 To defend and safeguard it, double the sacrifices we
 have to undergo)

²⁷ Padma Sachdev, "Meerin Nazmain Mere Geet" Urdu Version by Nami Ansari. It is published by Sahitya Akademi, New-Delhi

In another poem "*Des ki Laaj*" ²⁹ (*Honour of the Country*) Padma has given a clarion call to the countrymen to rise to the occasion and defend the country and defy the onslaughts whatever, made from anyside and from any quarter within the country or outside the country. Padma Sachdev says:

"Yeh darakht Chinaron Chadoon ke, mere balloon ki
Lutayn hain

Yeh bole, nahin hain Geeton ke, yeh to Sheroon kee
gharjain hain

Maa ki mamta ka samai hai yeh, Bahnoo kee rakhi
mangtee hai yeh samai pareeksha ka veero. Maaon
Bahanoo ki arziayn hain

Jai bane ghee, yeh qurbani hai

Iss Des ki Laaj, bachhani hai

(These trees of Chinar and shrubs are my tresses
These are not verses of a song but roarings of lions
The time is to atone for Mother's love, sisters crave
fulfilling Rakhi pledge

This is the time standing trial Bravo, Mothers victorious,
sisters entreat so You will come out virtuous, this is the
sacrifice you are making

Honour of our country has to be saved, protected

Chinar is a majestic tree in Kashmir Valley. The reference to Chinar tree in the poem is apparently purposeful. Terrorist infested Kashmir posed a serious threat to the peace loving sections

²⁸Padma Sachdev, "*Meerin Nazmain Mere Geet*" P-65, Urdu Version by Nami Ansari. It is published by Sahitya Akademi, New Delhi

²⁹Ibid, Page-70

of people there. The situation has been all along alarming as the trained terrorists from Pakistan and some other Muslim countries sneak into Kashmir to crush Indian loyalists and wipe out their traces there. It is a big challenge to India., It is obviously, in this context also that the poets exhorted the Indian nation to save the honour of the country.

Padma Sachdev's life has not been so pleasant, happy and disease free. She had been suffering from T.B for some years. But at a point of time, she decided to work in future. She continued therewith, to write and contribute to the world of literature. She has referred of her ailment in a poem titled "*Mera Sansar*"³⁰ (*My world*). She says:

"Bohat dinon se thi beemar, charpai per paddi huee
 Andhyare may soti thi, sab sudh budh maari gayee meri
 Kothri hi sansar tha mera, shahteroon ko ginti thi
 Ik surakh tha darwazay may 'dhoop napti rahti the"
 (For much time I was ill, confined on a cot
 Sleeping in a dark room, my senses were affected
 This dungeon was my world, Whiling away time, I
 was counting woodlogs
 I was marking movements of the Sunshine, penetrating
 through the door hole)

Padma Sachdev is extremely sympathetic to women and has portrayed their plight in a poem "*Des Nikala*"³¹ as well. Interestingly; she compares sending off the girl on marriage from her home (parental house) to that of the groom's with Des Nikala (exile or expulsion from the country). In the Socio-political domain, female sect deserves, by and large, sympathy and helpful attitude

³⁰ Padma Sachdev; "*Meerin Nazmain Mere Geet*" P-70, Urdu Version by Nami Ansari. It is published by Sahitya Akademi, New Delhi

³¹ Ibid

and dignified, harassment free treatment. Nonetheless, depiction of a woman in the modern age of women empowerment, as a total helpless or hapless is not absolutely correct and fair. Taking a few couplets from her poem, Padma Sachdev says:

“Kon kehta hai Des Nikala nahi
 Mujh rotii ko dala tha Doli mai be
 Ghar apnay jakar geet gayen sabhi
 Susral may jeena aasan nahin
 Kon kehta hai Des Nikala Nahi”
 (Who says it is not exile
 Weeping I was put in the plnquin
 On home going others were to sing songs
 Not easy is to live at In-laws
 Who syas it is not exile”)

It is not Padma Sachdev's poetic justice that she craves for. Her grouse may be factual. Treatment to a women and appraisal of her conditions and position is linked with circumstances. However, the “Simile” of “Des Nikala” (exile-banishment) used in the poem is wonderful use of this word in the poem as “Simile”. This adds to the poetic beauty of the poem and enhances its poetic value and merit. According to the poem, ouster of the girl on marriage from her home, so dear and sweet, the parental house and departure from it to the in-laws house a strange house with strange people, is generally a pathetic sight. It is like an exile from her home to another unknown house in another place with generally unknown environs. It gives such things a touch of reality to her poetry which is worth appreciation. The marriage is a happy occasion but this “Des Nikala” scene is not happy one at the relevent time for the ousted daughter which makes the eyes of some others also wet. The poetess further says in the poem

“Baadh ankhoon ki yeh gali gali gayee

Tawi Jammu ki thi ja kar mil gayee
Maa ki ankh dalan mai laghi hoghi
Aas Sakhiyoon ki rahi thagi hoghi"
(This flood in my eyes reached here and there
It was River Tawi in Jammu which joined it
Mother might have slept at the Varandah
My friends' expectations would have belied)

Padma Sachdev further adds in the poem:
"Maa, paida hote Baitee mari nah kiyon
Susral bheji toh bhulai kiyon
Koi pooch raha sukh haal mera
Ghar kon saa, kon see ja meri"
(At the very birth of daughter, Mother, why you not
killed her!
After marrying her, why have you forgotten her?
Some one when asking about my welfare
I fail to reply where my home is? Which my
place is?)

The above poem is Padma's one of the most immotional poems. It seems though, to be a reflection of some deep psychological impression or backdrop, may be her own long ailment, which is not very uncommon in the complexities of present day world. It has poetic merits nevertheless. It is another thing that she should not have pleaded for killing even in a poetic fancy, in face of prohibition of female foeticide, as it is against public policy and law. Padma Sachdev is, by far, a great Dogri poet and with a praise worthy contribution.

Miss Pawan Bali



Miss Pawan Bali

A rare and daring woman television journalist who made in 2007 a half an hour documentary on the life at World's highest and the toughest battle field-Siachen, is Miss Pawan Bali. Yes, Siachen, the world's difficult and mountainous terrain, hazardous and uninhabited by a

common man. It is significant strategic point where the Government of India meets the expenditure at over Rs five crores a day.

After obtaining Masters Degree from Punjab University, the female journalist Pawan Bali could hardly imagine that she would reach the mountain of glacier and back after taking 30 minutes show safe and sound. Before understanding this gigantic task, she underwent three months training.

Born in Baramulla town (North Kashmir) on July 23, 1978. Miss Pawan Bali was student of St. Josephs school, Baramulla (till class 6). Then in Sacred Heart School Dalhousie (till class 10). She has done BA Arts from Government College for women Gandhi Nagar, Jammu. She has obtained Masters of Mass communication from, Punjab University, Chandigarh (1999-2001).

Pawan Bali has shown the signs of professional dedication and the spirit of dutiful adventurism from her young age. In the town she was born, journalism was never a preferred choice. It was a

profession of aberration and not an easy alternative when she first decided on it, 18 years back-the time when she was still a school student. Currently, she is the only woman television journalist based in Jammu and Kashmir. In seven years of professional experience, she has been for last four years in Jammu region of the state.

Professional journey started in 2001 with the Times of India newspaper, two and half year stint. She then moved to Jammu and Kashmir. She worked with the Indian Express newspaper and then started broadcast reporting with CNN-IBN. During her years there, she has reported comprehensively on various issues from Jammu, Kashmir and Ladakh region trends of terrorism, of-shoots of violence and how it has changed lives. She has reported on politics, cross-border ties, defence, and conditions of refugees and migrants in the state. She also reported from the highly militancy prone remote areas of Doda, Rajouri and Poonch; from the frontiers of line of control, and also, from the heights of Saichen

During Pawan Bali's days with Indian express, she constantly pursued the cause of HIV positive women in the state and their state of neglect. After that, many social organisations came forward to adopt some of the women. For television, some of her special reports from this region were on-the missing children from border areas, fake encounters, hawala transactions which are feeding different militant organisations and the infiltration trends. She has sent special reports on Indo-Pak divided families, and even on last generations which have been separated by the borders. After some of these reports, the government initiated the process of giving old people immediate permits to travel on bus to Pakistan Occupied Kashmir.

Pawan Bali was a part of the documentary 'Missing in Action' (on POWs), which was based on the travails of the families who have been waiting for any news of prisoners of 1971 war. The Indian

POWs with Pakistan, are said to be lodged in Pakistani jails and it is a journey of uncertainties for their families in India. The documentary won the Indian Television Award for Best Documentary in non fiction category in 2006. Recently, She worked on a documentary- Children in Conflict, focussing on ordeals of young lives and their struggle for a normal childhood. For the documentary she and her team travelled to villages like Kullali and Marhmat in Poonch. These are the villages where even army and police would not walk in open due to militancy threats.

In 2007, She did a show on Siachen, the world's highest battlefield, for a half an hour documentary. It was not one of the nose-dive trips to Siachen-flying in an army aircraft and back. For the half an hour show on the world's toughest battlefield, she decided to follow the trail. First, it was a three day drive by road from Jammu-via Manali to the base camp. At 12,000 to 14,000 feet, the sudden change was not quite agreeable. There was no extended crew, just she and camera person. Pawan Bali spent six days with the soldiers there, and attempted the climb to the first post at the height of 17,500 to 18,000 feet. The climb was not easy, considering that the steps and the stamina she was matching, she had undergone a three month training. As atmospheric pressure reduced, breathing became tedious. Even conversations and talking to the camera became difficult. The terrain was not helping either. There were risks of ice crevasses and slips all the while. But at no point of time, she had option and the intention to quit.

The show focussed on the life of an average soldier at the heights of 14,000 feet to 22,000 feet. The challenges of the high altitude, chilling winds, and ultra- violent radiation have to be faced by the Jawans there. Besides the threat of high altitude pulmonary oedema, the soldiers suffer frost bytes, insomnia, temporary memory loss and even snow-blindness. Every year 7,000 men learn high

altitude warfare at these heights-it includes tricky crevasse crossing, and steep ice wall climbs.

Also, every year, sacrifices of human lives add to memorial walls. Ever since 1984, 48 Mig-17 crashes have been reported at the glacier. The human cost of Siachen has been over 3,000, for both India and Pakistan. The India's financial cost is over Rs five crore per day.

The focus of the show was also on the environmental damage at these heights. Tonnes of waste dumped at this high altitude, metallic waste thrown inside pits. Bringing back waste from the glacier is expensive option, and something which is on low priority. The glacier is fighting global warming and environmental damage at the same time.

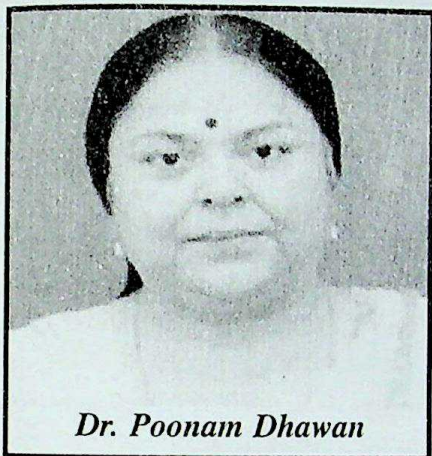
After a treacherous climb for six hours, we understood partly the challenges of life at Siachen.

Her show on Siachen has even been nominated for the prestigious Ram Nath Goenka award in 2008.

Miss Pawan Bali was also a British Chevening Scholar for Young Indian Broadcast Journalist programme 2006-2007 and worked with BBC in Belfast.

Journalism for Miss Bali is a passion which she wants to pursue for long. It is an exhausting profession at times, says Pawan Bali, adding "leaves little time for your own self, but it is a profession of change", she says. For her, it is a profession of her choice, which perhaps, would help her contribute to change in society, she hopes.

Prof (Dr.) Poonam Dhawan



Dr. Poonam Dhawan

Prof (Dr.) Poonam Dhawan, is Director Centre for Adult Continuing Education and Extension, University of Jammu. She is M.Phil and PhD and teaches at University of Jammu. Over fifty years in age, Prof (Dr.) Poonam Dhawan has about thirty years of teaching experience. She has been given additional assignments by the Jammu

University. She is Director Population Education, Director Minorities Coaching as well as Director Employment, Information, University of Jammu. Her assignment and the extent and nature of work goes to show how far and how long the arm of education has reached out.

She has dealt with many important issues like maintaining disadvantaged groups, Women, Youth, Children. She has done Post Graduation from Delhi School of Social Work, University of Delhi with first class first and taught in the same institute from May, 1977 to September 1978. Since October 1978, she works with Jammu University and successfully contributed in Policy Planning, Programme development, curriculum development, Teaching, Trainings, Consultancy Services to government and non-government Department and Research.

Prof. (Dr.) Poonam Dhawan has been Director of the University Grants Commissioner's sponsored schemes in Higher Education of Centre for Adult Continuing Education and Extension. She is Director Employment Information cum Advisory Bureau since April 1991. In addition she is working as Director, Centre for Women's Studies since 2004.

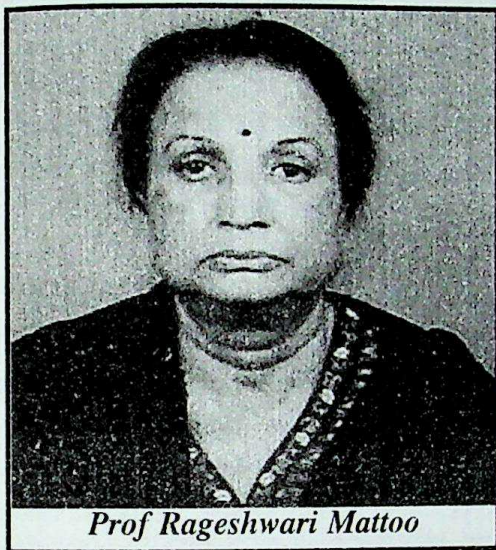
For the last thirty one years she is involved in capacity building and quality of life improvement programmes at academic, administrative research and field level especially for weaker sections and women. Nominated by the University Grants Commission as a National Resource person for capacity building of women Managers in Higher Education and appointed as co-ordinator for States of J&K, Punjab, Himachal Pradesh and Uttrakhand.

She is providing leadership to the Adult Continuing Education & Women Education Programmes at Jammu University. Besides, she is Key resource person and trainer for the programmes of J&K AIDS Prevention and Control Society, the Srava Shiksha Abhiyan, the Family Welfare & Health Training, J&K, academic Staff College & Institute of Management and Public administration.

Since 1999, Prof(Dr.) Poonam Dhawan is working on Healthy Life Style and life skills education as one of the priority areas for adolescent reproductive health. Conducted a pilot study on perception of self of the rural adolescent girl in Jammu Division. The study was presented at the UNESCO. Particepated in National Commonwealth meet on Cultural approach to HIV/AIDS Prevention & Care held on 21-22 August, 2002, at Delhi. Deputed by the University of Jammu to Wayne State University Deteroit, USA to participate in International Masters Degree meeting and Youth Urban Agenda Project meeting held on September, 25-27, 2003 on Adult Literacy and Civic Education at USA.

She was nominated as coordinator on Humanitarian Law for the State of J&K and participated on behalf of India Delegation at Kaula Lampur, Malaysia in Oct. 2005. She is Convenor for special collaborative projects of Jammu University i.e. SAF Madanjeet Singh, Residential Scholarships for Rural Women Entrepreneurship Development; Also is Convenor of the Committee for Jammu University and NABARD for combating Sexual Harassment of women at work places since March, 2000. She is married to Vijay Dhawan. Her hobby is working with people.

Prof Rageshwari Mattoo



Prof Rageshwari Mattoo

P r o f
Rageshwari Mattoo was born in Srinagar in a traditional Kashmiri Pandit family in the late thirties. Practically almost all the male members of the family, her grandfather Sona Joo Dhar Vakil, and her paternal uncles as well as her maternal uncles took to the legal profession. Although the

family surname was DHARs', yet it was nick-named as "VAKILS", by which surname the family is popularly known. The exception was her father, Vedh Lal Dhar Vakil who from his early age evinced keen interest in social reform activities, theatre, classical music, and in a little bit of politics.

From his early age he was touched and moved by the plight of women who suffered suppression and ill treatment at the hands of society. He made his commitment to alleviate the sufferings of widows, helpless women and those who needed justice. In the process, he did not adhere to any tradition, followed by the community. He was considered a non-conformist, un-conventional son of his father. His marriage too was performed in a non-conventional manner.

Prof. Rageshwari Mattoo was the second of the four children of her parents, the eldest being her brother followed by three sisters of whom she was the eldest. Grandfather's house was a grand one and quite large to be shared by his four sons. Thus it was a privilege to be part of an extended family or a joint family, but having their own cooking arrangements.

Her father Vedh Lal Dhar Vakil decided to adopt his own life style such as introducing classical music by inviting great maestros of classical music to his house and organizing small "MEHFIL", programs for a small group of people. The "USTAD's" who were then invited by the Maharaja of J&K to his courts, lived near the Dhar Residence only a mile away. The atmosphere of music became a part of this family atmosphere. Some of these Ustad's would participate, because of her father, in the music parties at the residence of her father. The result of this atmosphere was that some of her siblings remained under the influence of Music. Prof Rageshwari Mattoo stuck to Music life long alongwith her teaching profession.

Rao Vishnu Digambar Pulaskar, Vilayat Khan, Amir Khan and a host of others would perform in their house. Only the male members of the extended family and friends had the privilege to sit with them and listen to their mesmerizing music. The children of the family would have their ears glued to the soul stirring music which they would listen from the adjacent side windows. With this type of atmosphere of Music it was natural that all grew up with a sound of music ringing constantly in their ears. Their father even christened names of his children after classical Ragas right from their birth. In that order Prof. Rageshwari Mattoo was named after the raga Rageshwari while her sister as Jaijaiwanti.

Their father was however, keen that his children received education too. He saw to it, therefore, that all his children paid equal attention to pursue formal education in a school. It was ensured that his children do well in academics while dividing the time for learning of music in equal proportion. Hence the time of their studies was divided between attending the academic school in the day time and music in the afternoon. For both these studies they had coaching at home.

Their father's ambition was to see his children attain excellence in academics as well as in music equally. After high school, therefore, Prof. Rageshwari Mattoo joined the Women's College Srinagar She

wanted to take medical subjects which she joined for sometime but to her disappointment. She had to give it up and switch over to Humanities. This decision was taken by elders in the family as it was not possible for her to devote sufficient time to Music. While the Science laboratory practicals would take long hours in the college, leaving no extra time for her to devote to other activities.

During the second year of her Intermediate, Rageshwari received sufficient coaching in Music to prepare for the competition at Youth Festival Celebration, an annual feature held in Delhi by the Ministry of Education, Govt. of India. She was selected by the College for participation in this competition. Eventually Rageshwari performed well in that competition as well in others where she represented the State and the Kashmir University, amongst others in that All India Youth Contest Festival, New Delhi, the number of participants was 39, President of India inaugurated the Festival. It was here that Rageshwari had an opportunity to meet Shiv Kumar Sharma, an eminent Santoor Maestro from Jammu. He was also a participant in it and had then competed as a Tabla player. He was gracious enough to give her company on Table while she had to take part in her solo performance in the open auditorium.

After her two weeks stay in Delhi (Talkatora Garden) her contingent returned to Srinagar. It was after a fortnight only that she was asked to appear for her First Audition from Radio Kashmir Srinagar in the category of light classical music (vocal). She passed that test and was taken as an amateur artist at the age of 17. She performed regularly over Radio Kashmir Srinagar Station, where she took interest in Gazal singing. She was the only artist from J&K State whom the great Gazal queen, Begum Akhtar invited to accompany her recitals from Doordarshan, Srinagar, in 1973 and 1974.

Besides her career in Music, her academic career also progressed. Subsequent to her graduation in Humanities, she obtained Masters degree in History (Punjab Univ.), Masters in Music (Akhil

Bharti Maha Mandal- Bombay univ.) and M.Ed (Kashmir Univy) under Dr. Agha Ashraf Ali--- an eminent educationist in Northern India.

Though Prof Rageshwari's career started as a Lecturer in Music at the Women's College, Srinagar for a short stint, she was transferred to the Govt. College of Education, Srinagar as a Teacher Educator for the in-service teachers deputed by the Govt. from High Schools of Kashmir province for pursuing their B.Ed degree training.

Prof Rageshwari was married to Chaman Lal Mattoo, now (Retd) Chief Engineer of Jammu & Kashmir Government. In the family of her in-laws all are professionals, academicians and believed in the Women's emancipation. Her father-in law was proud to encourage her to do well in her career development as also be an efficient housewife.

In her College it was an uphill task to come up to the expectations of Rageshwari's senior colleagues as they usually engaged themselves in various academic discourses, weaving around the European philosophers like Spinoza, Dante, NIETZCHE, Kierkegaard, Will- Durant, MARC, Marxism etc. While this continued, she was usually a silent listener, till directly or indirectly she was influenced by their thinking and knowledge. Slowly her career took a different turn and started gaining confidence in teaching profession. She started attending Orientation programmes, workshops at NCERT, New Delhi and became well versed with the functioning of the NCERT and its curriculum development.

In course of time Prof Rageshwari Mattoo was appointed Principal of Govt. College of Education and the State Institute of Education Srinagar. The two Institutions in Kashmir had been merged into one in the Conference of Re-organisation of Education in 1975. It was a great responsibility and work load was too much demanding as well as challenging.

While she had to pay a lot of attention to her work, she had to take equal responsibility of her family, the education of her three children, a son and two daughters, besides attending to social obligations. It was not an easy job to carry out the responsibility of Office and home with equal amount of perfection. It started affecting her health. The only thing that would sooth her nerves was by way of listening to good music and reading some historical biographies of great men and women.

She was not an adventurous by nature and liked to visit nearby gardens while water bodies here and there thrilled her heart. She enjoyed cooking for her children but did not like to make it a routine, as most of the women do. After 1990, migration from Kashmir posed various problematic issues for every member of the ousted Hindu minority community of Kashmir Valley, so far her family as well. In her case, the continuation of children's education and her own career became a cause of unexpected displacement and deep concern. While the destiny worked contrary to their hope, the holocaust was unbearable.

This period of their life has been full of turmoil. The pattern of life underwent a drastic change. Although she was sent on deputation to NCERT as the Field Advisor J&K State. She could not put her heart and soul in the job. She was certainly missing the type of environment that she enjoyed in her previous job. During this period of disturbance, she made an effort to get herself on her feet by listening to Classical music and spending more time with her prayers.

But the sudden tragedy that struck the family later was breath taking . She was earlier participating in matters of public interest also. She was for long time active member of a public consumer committee in Jammu. In the early years of this forced long migration

of the Kashmir Hindu minority, her daughter, Priya Darshani Mattoo, was final year Law student of Delhi University. She was murdered in Delhi which invoked public resentment. Prof Rageshwari says "The shock that the family received can hardly be expressed in words. The tragedy by and large, sent shivers even in the spine of our community," she expresses and added, "I have experienced that every woman is resourceful in her inherent strength, courage and fortitude to brave any unforeseen circumstance. She has no other alternative but to pray and search this resource and bank upon this divine strength till her breath lasts," she said.

Raj Dulari Koul Vakil



Raj Dulari Koul Vakil

Raj Dulari Koul Vakil was a Socio-Political activist and connected with the Press from her young age. She organised some young ladies around mid nineteen fifties in Srinagar to fight for women's rights. She, therefore, formed Kashmir Women Conference. She was made its President and

Riyaz Hussaini was chosen its General Secretary. Riyaz was originally from Lahore (Pakistan) and married to Dr. Nazir Ahamed Mir of Srinagar. Dr. Nazir was himself much interested in politics and was well-wisher of Kashmir Women Conference. Bulk of women in Kashmir was "house wives" with lesser interest in political affairs even if a matter was related to their cause.

Educated or uneducated women had little difference in non-appreciating women rights and fighting therefor. The Kashmir Women Conference was, as such, the first Nationalist and Secular type of Women Conference of Kashmir, though small with not much strength. The Constitution of India (1950) had guaranteed gender equality to women of Jammu and Kashmir as well with equal opportunities in services etc. After the promulgation of Jammu & Kashmir Constitution of 1956, guaranteed all fundamental rights to all the citizens of J&K State on the analogy of Indian Constitution. It contained a provision of nomination of four members to the State Assembly by the then Sadr-i-Riyast (now Governor) from

any non represented sect of the population or to a deserving individual with some distinctive work.

Raj Dulari Koul Vakil raised a demand in favour of women representation in the Assembly. As such, she appealed the Sadar-i-Riyasat to nominate a few women to State Assembly. She printed and published Wall Posters as President of Jammu and Kashmir Women Conference, highlighting among other things, the demand for the nomination of women in Jammu and Kashmir Assembly. She claimed the women section of the population was totally ignored and was unrepresented in the House. "It was against the democratic spirit and unfair to this large section of the population," she stressed. The posters were pasted in different areas of the city for attention of the public and the State Government. The hand bills also were issued and distributed among the public in this regard. It was at the same time an attempt to educate and mobilise the public opinion in favour of the rights of an important section of the Society, Women, who were practically ignored and neglected.

The Times of India Special correspondent S.P. Sawhney took note of these activities of Kashmir Women Conference and a news about their demand appeared in the Times of India, in 1957. It created a stir in some political quarters as well as in some Government circles. Prime Minister Jammu & Kashmir State, Bakshi Ghulam Mohammad took a serious notice of these activities. He perhaps incorrectly thought that it was implied opposition to the elections held for the State Assembly and the formation of the newly elected first popular Ministry under the newly framed people's Constitution of Jammu & Kashmir.

In the ensuing Janam Ashtami celebrations held by Yuvak Sabha as usual that year in Srinagar, Prime Minister, Bakshi Ghulam Mohammad also participated in the function. During the course of his speech to the audience, Bakshi Ghulam Mohammad tactfully

opposed the demand of Kashmir Woman Conference for nomination of women members to the Assembly. Avoiding, however, their right and demand, he told that Women must do work first and show they deserved the nomination or election to the State Assembly. No lady, however, had either figured in the list of Assembly contestants, nor any one was given mandate by the ruling party nor was any nominated to the State Assembly, male or female, by Sadr-i-Riyasat under the State Constitution. The Kashmir Women Conference, in a subsequent meeting, showed dissatisfaction over the Kashmir Prime Minister's speech about women rights and nomination.

This was the first and the conscientious effort put in by Raj Dulari Kaul Vakil in favour of women, individually and collectively as President of Kashmir Woman Conference (now defunct) towards constitutional rights of women. It was scratching of the barren ground during those days by Raj Dulari Vakil boldly and attempting salvaging and uplifting step by step, a large section of the population in the State of Jammu and Kashmir, i.e. Women. It was a serious endeavour and conceptual plan and thought behind her movement, now called in modern language "Empowerment of Women" which the others took then lightly. It was, however, a basic movement launched in this direction and for which the credit goes to her. The time was not then so ripe that Women could openly come forward and work in the political field or intervene in other male bastions. They had no appreciable assertion in the field of education either or in other spheres of activities like Social Works and Economic Activities etc. collectively and effectively, which people find now-a-days. Nor the political atmosphere was so conducive for working openly in Kashmir particularly for women. That is why no political party including the ruling party had a Women Wing attached to it, or even any responsible woman office bearer installed on any Party post in the

Parties. Obviously, therefore, no political, social or any other Party came forward to support the demand and utterances of the Kashmir Women Conference, perhaps unlike today, the concept and nature of the demand was not appreciable those days. Now in the world of today, it seems to be understandable and workable as well and is now acted upon from long back.

The delegation of Kashmir Women Conference headed by Raj Dulari Koul Vakil had some meetings with Krishna Mehta also in Srinagar those days with intention to serve woman folk of Kashmir in liaison with her. She was a victim of large scale inhuman violence torture and attack made by Pakistan on Jammu and Kashmir in 1947, including its Muzaffarabad area, where she was living earlier there with her husband and not now after its occupation by Pakistan. (A Chapter on Krishna Mehta is included in this book).

Krishna Mehta had finally stayed in Delhi and was a dedicated and upcoming Socio Political leader to serve the humanity. She had much interest in Kashmiri's and was doing service to them through promotion of Khadi programmes etc. Her advice to them and emphasis was, therefore, on Khadi and Khadi work. The Kashmir Woman Conference could not find a Conceptual and working compatibility with her programme, otherwise laudable. They had their own views, concepts and the educative values. The contact of Kashmir Women Conference with her, therefore, could not last long. Women Conference under the leadership of Raj Dulari Vakil, held several meetings in this regard with Krishna Mehta in Srinagar. The first one was held when she had come to Srinagar with Prime Minister Jawahar Lal Nehru after 1955.

Riaz Hussaini joined later education department as teacher. Her and her husbands' whereabouts now are not known. She might have retired from the service. Some other ladies continued with Kashmir Women Conference for some time more after her. Raj Dulari

Kaul Vakil, however, continued to remain connected with Socio Political affairs some how or the other, till her life was cut short due to Cancer.

Raj Dulari Koul Vakil was the first and the only lady in Kashmir for long who was the Printer and Publisher of a Weekly English Newspaper in Srinagar (Economic Post) and then of Daily Samachar Post, Srinagar, which was the first and the only Daily English Newspaper in the Kashmir Valley for many years. She shared this distinction alongwith her husband Pushkar Nath Kaul Vakil who was running the Samachar Post in Srinagar and after forced migration, from Delhi. She was also founder of Vakil Publications. After her continued struggle in life, she passed away in Srinagar on January 7, 1979, comparatively at a younger age of 44 years. Her husband Pushkar Nath Koul Vakil, a publicman was also supporter of Kashmir Women Conference and its demands. He also demised of Cancer -about 20 years after her wife and during migration in Delhi on October 25, 1998. Their two sons Kamlesh Koul Vakil and Susheel Koul Vakil continue to run Samachar Post and its group of Newspapers from Delhi.

Rajni Sehgal



Rajni Sehgal

To hold a high and responsible post by a female in the prison service, is no longer a thing unknown. It is certainly a rare phenomenon in the country, nevertheless a reality in the State of Jammu and Kashmir. Rajni Sehgal is the first female officer in an Officer Cadre for the Prison Service in the State of Jammu and

Kashmir. She holds currently the charge of the main prison in Jammu, the winter Capital of the State.

While prison can be resting place for some politicians and political activists, at the same time, it harbours criminals and anti social elements too, like under trials or convicts suffering sentences like dacoits, thieves, murderers, juntos and other offenders. Mostly males handle them and , venture to opt for officers cadre and to hold a high and responsible post to tame, control and try to reform such indifferent elements detained, is a matter of self confidence and courage. Some times rowdyism also is witnessed inside the prison and other times demands raised, genuine or otherwise, are to be faced and tackled.

The serious problems like maintaining security and discipline are breath taking particularly in this age of terrorism and Naxalism. To face and deal with such and similar problems by a female officer holding the charge is gratifying to note. Rajni Sehgal has given a

proof that the female officer also can deliver the goods properly. She has apparently shown good performance so far as head of the several prison cells in Jammu.

Born about 44 years ago to a respectful family of transporters, Rajni Sehgal was a professional lawyer before joining prison service. She is BSc, LLB with PG Diploma in Criminology and Police Science. She has also done Certificate Course in Human Rights. After her enrolment as an Advocate with Bar Council of India, she practiced as Advocate for five years at Jammu and Kashmir High Court, Jammu. Thereafter, she joined in Prisons Department of the State Government in the year 1988.

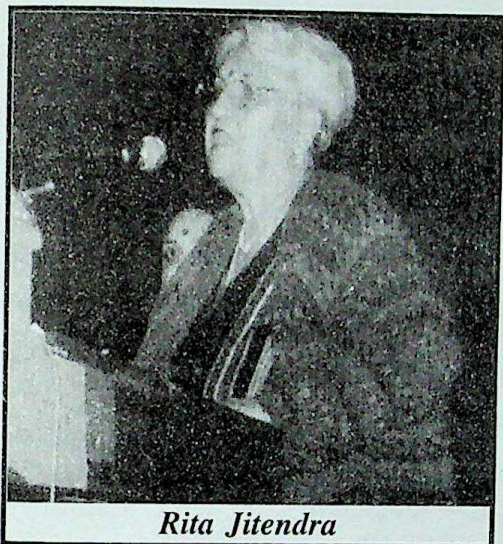
Being in Prisons Service as an Officer Cadre, she has always remained "posted in jails with male population". She was also posted in very important and high security prisons. During her service tenure "all the prisons were well managed, Inmates were looked after very well with their human dignity and human values intact," Rajni Sehgal claims and adds, "introduced lot of reformatory activities for the inmates," she emphasized.

This is no mean contribution on her part towards nation building nor it is any mean achievement to her credit, particularly in a State like Jammu and Kashmir which is infested especially with acute terrorism and ridden with politics of extremism and fundamentalism. Rajni Sehgal was brought up as an individual and not as a female by her parents. She is married to a District and Sessions Judge and have one son. Her parents have always stood by her side to encourage her and give her confidence to fight with all odds, she said. This attitude of her parents has yielded good results.

In a service dominated by males and where females are ordinarily reluctant to join and work, thinking themselves incapable to discharge the tough responsibilities. "I made a comfortable and

respectable place for myself (in the Service) with the devotion and dedication." Rajni Sehgal says, adding "goal can be achieved by hard work and commitment," she clarifies. The question of woman being misfit in a male dominated and sometimes rough field of work also, has lost its relevance in a part of modern India. If a female is not daunted and disheartened, she would contribute her mite towards progress of the country. In case, woman is provided an opportunity to work in an area supposed to be out of bounds for woman, she can prove her worth and work. Rajni Sehgal and her work and career, politely rebuffs posers of such questions when she says, "I feel proud to be a successful female in a profession which is totally dominated by the males," she exclaims.

Rita Jitendra



Rita Jitendra has a literary and artistic disposition of mind from the young age. She has interest in the literature of Hindi, Sanskrit, and English. She has done Honours in Hindi and passed graduation with English literature. She is M.A Hindi and Sanskrit. In view of her qualities, she bagged best girl graduate Award and

was Awarded Gold Medal. Obviously, therefore, she opted for teaching career. In early sixties she was Lecturer at Government College for Women, Maulana Azad Road, Srinagar and later was transferred to Government College Parade Ground Jammu. Prof. Rita Jitendra is the only women in Jammu and Kashmir, who held the post of President College Teachers Association. She having been the only women in the State to have headed as Secretary, Jammu and Kashmir Academy of Arts, Culture and Languages. She is the Ace Broadcaster of All India Radio. Credit goes to her for knowing several languages which include Punjabi, Dogri, Hindi, Sanskrit, English and Urdu. This has helped her write many plays in Hindi, Sanskrit and Urdu. While she is a good Playwright, she is equally a good Producer and Director of Radio Plays and theatre.

Even after retirement from government service, Prof. Rita Jitendra has not only continued with the activities and pursuits she used to indulge in, but expanded her sphere of work in the other socio cultural and developmental fields as well. She is, President or member of many NGO's including Viraj Kala Kendra, AASHI

(Member Governing Body), APNAGHAR, Home for Destitute Women and Children of Kargil Conflicts (Secretary). She is a former Chairperson Border Area Development Project, Hiranagar, Social Welfare Board. Member Advisory Committee for Rural Women Entrepreneur's Development Programme, University of Jammu., She is also a former member Library Board Syndicate, University of Jammu. She has been regular contributor of Lectures at Police Academy, Udhampur and IMPA, Jammu. Taking active interest in the matter's pertaining to women in general and /or to their empowerment in particular, Rita Jitendra has done her job. She is a former member of J&K State Women's Commission and a member Apex Committee for Women Entrepreneurs (Department of Industries and Commerce) Jammu and Kashmir Government. She is also a member of Sexual Harassment Complaint Committee, University of Jammu and BSE (Paloura). She is also Regular Anchor of Television Channel, Jammu for programmes relating to Women's issues and problems. In addition to this, she is presently working on Docu-Dramas projecting the problems of women (particularly falling female Sex-Ratio.)

Rita Jitendra has indulged in many other type of activities as well which evinced her interest in some other Public matters which has earned her several Awards from time to time. Keeping in view the manner of handling the subject matter and its significance, she has received these Awards from the authorities and the concerned Institutions. She was also honoured for the works called for rewards. For producing Operas on Maithili Sharan Gupta and Mata Vaishnav Devi, for instance, she was honoured by the then Governor of Jammu and Kahsmir, Jag Mohan. She has produced three Cassettes for School Children on Fairs, Festivals and Folk Songs of Jammu region. These Cassettes are much appreciated and were released in the relevant time by the then Governor of the State, G.C.Saxena. She was awarded Gold Medal by Jammu and Kashmir State on the

Republic Day of India, 26th January, 2004 for empowerment by women and Social Reformers.

For rendering meritorious services in the field of Education and Social service, she was conferred Dr. Yog Prakash Award in 2004 by Badrinath Educational Trust, a renowned educational institution of Jammu. She was also conferred G. M. Sadiq Memorial Award, 2005 for her significant contributions as Educationist. Also on two other and different occasions, Rita Jitendra was honoured by the State: Once on World Health Day for Active aging. And on the other occasion celebrating Children's Day with critically ill children in SMGS Hospital, Jammu. This Award was conferred on her by the then Health Minister, Mian Altaf.

I know Prof Rita Jitendra personally from early Sixties when I joined Govt College for Women, Srinagar, as a First year student. It was a coincidence that brought me closer to her: I used to go to the College on bicycle from my home. After the close of College hours, one day, I went to the College Bicycle Shed, to get my bicycle and go back home. A Staff member had taken it, I was told and I waited for the concerned there alongwith my dearer friend and classmate - Gulshan Ara, least knowing who the person was! Gulshan was later married to Agha Nasir who hailed from a respectable, enlightened and emancipated Muslim dynasty of Srinagar. Much time back, Agha Nasir Ahamed has retired as District and Sessions Judge, Kashmir. Great affectionate and sincere was Gulshan's mother. She loved me like her own Daughter-Gulshan, I still remember them even after this forced and cruel long time migration! I yearn to see my sweet Gulshan, if she is anywhere around. I do not know their welfare.

For long wait, at the College Bicycle Shed, both of us were tired till the unacquainted returnee whom we impatiently waited for, came on my bicycle smilingly. She was Rita Langar as

known then. I and Gulshan heaved a sigh of relief. Prof. Rita Jitendra has always had a smiling face and her smile warded off our fatigue. With her pleasing habits and humane behaviour, she deeply impressed me and she developed love and affection for me with the passage of time. I soon turned out to be her fan. Gulshan was, however, pet of Prof Nerja Mattoo.

I am happy that Prof Rita Jitendra has made a mark in her life, so finds a place in this "immortal book" along with other galaxy of deserving women.

Sakina Ittoo



Sakina Ittoo

Living under serious threats and severe attacks on her life from time to time, Ms. Sakina Ittoo braved the situation all the time from her young age. A charming and budding flower in the paradise on Earth-Kashmir, she stands over a decade back, already deprived of love and affection of her respected father. It was

not due to any natural calamity or catastrophe but because of man made devastation and disaster, called in common parlance terrorism.

This innocent but bold daughter of Kashmir, Sakina Ittoo, has not, however, lost her courage, confidence and will to fight out on her part, the menace of terrorism, destruction and lawlessness. At the same time, she is ready to help ward off people's woe and wail. She feels committed to serve public and contribute to restoring peace, security and help reviving the progressive and constructive measures. Her life has been a saga of struggle and resistance, while she herself has been beset with dangers.

Ms. Sakina Ittoo hails from a far flung village called Damhal (Hanjipora) in the old District of Anantnag, now District Kulgam (Kashmir). She got Preliminary education in the government school of her area and passed her qualifying Science examination from her District Government College. She was selected and nominated for admission into M.B.B.S course at Government Medical College, Bhopal. She joined this college in 1990's and was pursuing her M.B.B.S Course there.

Miss. Sakina Ittoo's father Wali Mohammad Ittoo was a leader of National Conference in Kahsmir. The terrorism started in Kashmir in the year 1989. As a consequence of it, many leaders of National Conference including Wali Mohammad Ittoo and a number of other colleagues and workers of National Conference moved to Jammu in 1990 for purposes of safety and security. Wali Mohamad Ittoo, an Advocate in Kashmir, had himself a brilliant political career. "It was because of his keen interest in Socio-political activities that he was identified by Sher-i-Kashmir Sheikh Mohammad Abdullah at Aligarh Muslim University and was invited by him to join National Conference," disclosed Miss Sakina Ittoo. He did join National Conference and was educated person with M.A, L.L.B qualification.

Aligarh returned Wali Mohammad Ittoo was politically active from his student age. He was offered Assembly election mandate by National Conference and he fought the Assembly election from his native constituency, Noorabad in the year 1977. He won this toughly contested election during the Janata Party rule in the Centre and was inducted as Minister of State for Revenue in the Ministry of Sheikh Mohamad Abdullah. Subsequently, Dr. Sheikh Mohamad Farooq (popularly known as Dr. Farooq Abdullah), decided to elevate him to the post of speaker Wali Mohd. Ittoo was elected as Speaker of the Jammu and Kashmir Legislative Assembly. After expiry of his term, he was elected as Member to the Legislative Council of the State (Upper House) MLC in 1987. Due to spreading terrorism in Kashmir Valley he and many others of his Party and also bulk of Kahsmir Hindus migrated to Jammu in 1990 in order to avoid terrorists and armed violence.

But no body knew that the young innocent Sakina Ittoo studying MBBS Course in Bhopal and a prospective Medical Professionalist- Doctor, would so shockingly be tortured mentally and the wounds she thus would receive were to heal up hardly!

Wali Mohammad Ittoo- her father, was shot down by some unknown terrorists on 18th of March, 1994 in Jammu. Sakina was snatched thus cruelly and untimely, the care, love and blessings of her revered father when she was yet to stand on the threshold of life! His broad day murder at Rajinder Bazar, Jammu, was done when Wali Mohamad Ittoo came out after offering Friday prayers at Jamia Masjid (Jamia Mosque) in Jammu. The assassination news of Wali Mohammad Ittoo immediately spread in Jammu like wild fire and the gruesome act was condemned, by one and all. But the noble and pious act of offering prayers by this noble personality before his death, was compared with the shameful act of terrorists killing gentle Ittoo. He died the death of a martyr and was given great tributes.

After assassination of her father, Sakina Ittoo jumped into political fray at the behest and huge pressure of the public of Noorabad Constituency. In view of the forthcoming public sympathy and support and the wound of her father's assassination sustained, Sakina did not bother for her proposed professional career. She, therefore, gave up her medical studies at Bhopal half way without caring for the future life. This was a hard decision taken by her, but she did take it boldly and with determination.

In 1996, general elections to the State Assembly were held in Jammu and Kahsmir. Ms Sakina Ittoo also contested the election from her Home Constituency on N.C ticket. The terrorists opposed the elections in Jammu and Kashmir tooth and nail, particularly in the Valley. They had warned of the dire consequences all those fighting the election. The separatist groups also opposed the elections and boycotted the polls. To stand even as a covering or mere nominal candidate only, was not, therefore, a small thing and without risk to life than bag a large number of votes. It was all the more dangerous for a woman candidate like Sakina Ittoo. She had already lost her dear father who held views against terrorism.

National Conference “maintained low profile for the couple of years but from 1993 onwards the Party started to activate political cadres by way of mobilizing the forces,” says Sakina Ittoo and referring to her father, she adds, he (Wali Mohammad Ittoo) was given the charge of whole Kashmir Valley for the same by the J&K National Conference, she said.

This must have been taken as an affront by the terrorists and as a result, Wali Mohammad Ittoo's tragedy might have come about. Under these circumstances, Ms. Sakina Ittoo's daring contest of the Assembly Election in 1996, when its all aspects and implicacies were known to her, is nothing less than a resolute will to fight and prevail for assertion of people's rights under the Constitution. These rights were threatened and laid dormant more or less due to the current abnormality created by the anti national elements. And to win with thumping majority (by a margin of more than 7000 votes) is the clear proof of people's trust in the democracy which they are wedded to. By winning this election by thumping majority, Ms. Sakina Ittoo has, in real sense, played an enviable role to strengthen the roots of democracy in face of high risks faced, suffered or apprehended and set an example not only in Jammu and Kashmir, but in whole India.

After winning the election, Ms. Sakina Ittoo was included in the Ministry as Deputy Minister at her very young age. She was later on elevated to the rank of Minister of State and given various Departments to handle like Education, Social Welfare, Roads and Buildings. In 2001, she was given independent charge of Tourism Department.

During her ministerial period, starting from 1996, Sakina did various landmark works for upliftment and development of downtrodden public of Kashmir. She reframed the disturbed and gutted infrastructure of schools, bridges, hospitals, tourist huts etc. which had been damaged/burnt during the period of militancy till 1990-1996. It was because of her tremendous efforts that scores of

water supply schemes to provide safe and clean drinking water to the public particularly of her area, were evolved and implemented. It was because of her keen interest that various Child Development Projects, Tourists' Spots, Developmental Blocks, Hospitals, Schools, Employment Ensuring Schemes, Sports Fields, Irrigation Canals etc. were created in her constituency during this period.

Even after the sacrifice of his father, Sakina Ittoo was not left secured, free and untouched by the Anti National Elements (ANE). Her relations also were not safe nor her workers, helpers and supporters. In the year 2000, her uncle Abdul Razak Ittoo was shot dead by these anti national elements. The family again received a great jolt and suffered unabated harassment. In fact, series of attacks were made on her person in one form or the other.

During her election campaign in 2002 all subversive political forces/antinational elements were hell-bent to ensure her defeat or elimination. In the brief period of 20 days of electioneering, four murderous attacks were made on her person. First, the ANEs (Anti National Elements) struck on 11-09-2002 at her ancestral residence by throwing a grenade resulting into injury to one civilian. The second incident took place when ANEs made an abortive bid on her life while she was on way to D.K.Marg at Boh Dardgund village on 15-09-2002 by detonating an IED followed by firing. It resulted in instantaneous death of a Sub Inspector of CRPF and a civilian. Third time yet again, an IED followed by firings, detonated near village while she was on way to Kulgam from Damhal Hanjipora, by the anti national elements. When her vehicle passed thereby, the IED blasted, killing a passer by girl and an Inspector of CRPF, while five CRPF personnel and five civilians, got injured on 2-09-2002.

When another attack was launched on her, the tirade remained continuing as again a grenade was thrown right inside compound of her ancestral house and she along with party workers and all family members had a narrow escape. Even on the day of polling i.e. 1st October, 2002, a

hand grenade was lobbed on the Dahel polling booth where she had been to cast her vote. All the period, alround atmosphere of threat and insecurity was created by the subversive activists and other anti national elements. It sounded like the dark clouds of hit and horror were attempted to pervade and subdue the peaceful gentry eager to exercise right of vote.

“The gravity of the crisis was such that similar incidents again took place even after elections came to an end.” Said Sakina Ittoo, adding. The party workers of the area were terrorized and forced to leave the constituency for months. Many letters of threat were pasted on their houses,” she revealed without any sign of dejection or remorse. She lost the election by meagre margin of 150 votes. But her determination and commitment to serve the people has not altered and she is single handedly struggling to fight again.

Taking cognizance of her efficiency, honesty, dedication and commitment towards the public, she was nominated for election to the Upper House by the J&K National Conference in 2006, which she won and is now Member Legislative Council for six years. During the 1st three years Sakina Ittoo, still unmarried, has worked hard again to reach every nook and corner of her constituency to ensure the development and progress under various schemes launched by the Govt. of India and State Govt. She continues undeterred to work for public upliftment, even though she was attacked by terrorists at Kulgam in July 2006. In this attack, five persons including an ex-MLA got killed and dozens of party workers including herself were seriously injured.

She had received very high response from the public of the area who wished to see her again as their elected Member Legislative Assembly. And she has won the latest prestigious Assembly election fought in Jammu and Kashmir with clear majority. Her struggle and victory, like many others is a valuable contribution to Indian Democracy, strengthening its roots in Jammu and Kashmir. It is also a severe blow to terrorism as also to terrorism sponsoring and supporting elements and countries.

Seema Khajooria Shekher



Seema Khajooria Shekher

Seema Khajooria Shekher is the first woman Advocate to have been appointed as the first Additional Advocate General by the Jammu and Kashmir Government in November 2005 . She is not only well acquainted with her profession but has been an all rounder and distinction holder too. She has obtained 1st

Division and the 1st Position in BA in 1983 from Jammu University. She was awarded Dr. S. Radha Krishnan Gold Medal by the University for this academic distinction, treating her the Best Graduate (1983) Jammu University. She was also Awarded Maharani Yashorajya Lakshmi Gold Medal for the Best Woman Graduate (1983) J.U. She also obtained 1st Division and the 1st position in LLB in 1986 from Jammu University. She was awarded Gold Medal by the University for this distinction as well. In addition to this, she was adjusted Best Debater in various inter-College and University Competitions during the period (1980-1986). She was elected President of the Students Union of Govt. College for Women, Gandhinagar, Jammu, in 1982-83. Also remained Vice-President of the Students Union (1981-82).

She has not lagged behind in the field of Sports either. She remained the Sports Secretary of the College in addition to being a member of the college Basket Bal, Hand Ball and Athletics team of the College and participated in a number of matches including the 1st J&K State Basketball Championship in 1983. After doing LLB from

Jammu University in 1986, Seema Khajooria joined the Bar in February 1987. She dealt with various types of cases under Civil, Criminal, Labour, Matrimonial, Arbitrations, Service and Constitutional matters. In recognition of her Professional merit, she was appointed Member of the Advisory Board for the Welfare and Development of Children by the State Govt. for reviewing the J&K Children's Act, 1970 (1991); She was appointed Member of the Advisory Board for Suppression of Immoral Traffic In Women and Children by the State Govt. (1993); She was appointed Member of the High Court Legal Services Committee under the Jammu and Kashmir Legal Services Authorities Act, 1997 (1999); Also was appointed Member Consultative of the J&K State Commission for Women. (2000-);

Further, she was appointed as a Government Advocate by the Government of Jammu and Kashmir in 1992 for conducting cases on behalf of the State Government in the Jammu Wing of the High Court and worked as such till February 2003; Dealt with cases in the High Court pertaining to the Public Works Department, Social Works Department, Social Welfare Department, Transport Department, Industries Department, Home Department, General Administration Department, Food and Supplies Department, Handloom & Handicrafts Department, Pollution Control Board etc. Conducted number of cases before the Hon'ble High Court pertaining to Policy matters of the State Govt, Detention matters, transfer of Government employees especially inter-departmental transfers, Compassionate appointments, Land scams, Elections of Citizens Cooperative Bank, Contractual matters, Arbitrations, IAS selections etc;

This apart, she was appointed Counsel for the Hon'ble High Court to represent the Hon'ble High Court in a number of cases pertaining to service matters before the Hon'ble Court and in departmental enquiries.

Remained as panel counsel for the following :-

Jammu Rural Bank

Seema Khajooria Shekher

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- # New India Assurance Co.
- # Jammu Central Co-op Bank.
- # State Financial Corporation
- # J&K Service Selection Board
- # J&K Public Service Commission

She is also conducting cases on behalf of

- # Jammu and Kashmir Horticulture Produce and Marketing Corporation and
- # Social Welfare Board.

A number of cases in which she figures as a Counsel, are journals.

She was appointed Additional Central Government Standing Counsel in January 2005.

Furthermore, Seema Khajooria had been Board Member (1992-99) of the J&K Social Welfare Board (1999-2003). Member of the Governing Body of Association for Social Health in India (ASHI), J&K Chapter; Director of Interact Club Dalhousie (H.P) (1980); Life member of SOS village (Balgran) Home for Orphan and destitute Children.

She has number of articles published in various local dailies and weeklies;

Accredited Lady Volunteer for the UNICEF in 1986-88 for its Greeting Card Operation.;

Delivered lectures in many awareness generation camps on legal issues pertaining to Women organized both by NGO's and the Government'.

Member Management Committee of Indian Red Cross Society (IRCS) Jammu and Kashmir State Branch (2004-2006). Seema Khajooria is married to an eminent Advocate of J&K High Court at Jammu .

Dr. Shakti Bhan Khanna



Dr. Shakti Bhan Khanna

Dr. Shakti Bhan Khanna qualified in her MBBS from the Medical College, Srinagar. Daughter of Dr. Prithvi Nath Bhan of Banamohalla, Srinagar, she started her professional career from the year 1965 from Srinagar. She completed her M.D from Maulana Azad Medical College, Delhi in the year 1969

and joined Government Medical College, Srinagar. She worked there till mass migration of Hindu minority took place from the valley of Kashmir. She shifted to and resumed her practice in Delhi in 1990. Work history of her career is as follows:

- # She was Registrar June 1966 to Jan 1976. She was then
- # Registrar (Obst & Gynae) April 1969-March 1971 on Government Medical College, Srinagar; She was Assistant Professor (March 1971-Jan 1983) in the Government Medical College. later, she was promoted as
- # Associate Professor (Jan 1983-May 1987) of this Medical College in Srinagar and was then made Professor (April 1987-Jan 2001) of this College.

In Delhi, she worked in different capacities and at different places: She worked as Honorary Senior Consultant in Obst & Gynae, Batra Hospital, New Delhi during the period 1990 and 1996.

Senior Consultant Sukhadia Hospital, Greater Kaislash Part II from 1990 to 1995. She is presently working as Senior Consultant Obstetrics and Gyne and Gynae Oncosurgeon, (Cancer Surgeon) Department of Obstetrics and Gynaecology, Indraprastha Apollo Hospital since 15th December 1995.

Dr. Shakti Bhan Khanna is associated with some Medical Associations and has

Life Membership of various Medical Societies which include:

1. Association of Obstetricians & Gynecologists of Srinagar, Kashmir
2. Association of Gynecologist and Obstetrician of Delhi (AOGD)
3. Federation of Obstetricians & Gynecologists of India.
4. Indian Menopause Society
5. Association of Diabetologists of India.
6. National Association of Reproductive and Child Health of India (NARCHI).
7. Indian Association of Gynae Endoscopists 8. 8.
8. Association of Gynecologic Oncologists of India.

She has some other achievements also to her credit. She has for instance,

1. WHO Intra country fellowship in 1982;
2. Millennium fellowship by Indian College of Obst. & Gynae-2002;
3. Fellowship by Indian College of maternity and child health 2002; she was
4. Elected as fellow of National Academy of Medical Sciences in the year 2007.

She has also

5. Delivered Achanta Lakshmiopathi Oration for the year 2005-2006 for National Academy of Medical Sciences at Hyderabad.

Besides her professional engagements, Dr. Shakti Bhan Khanna was active in social and other fields and rendered services to the forlorn displaced people from Kashmir. In recognition to her work, she was felicitated by "Kashmiri Samiti Delhi (Regd), a nodal agency for displaced Kashmiris, in the year 2003 as an outstanding community worker, Gynecologists, Social and Human Rights Activist.

For the years, from 1990 to 1994 she organized free medical aid for the Kashmiri displaced people, lodged in various migrant camps in Delhi, under the auspices of Shri Bhatt Medical Mission. Organiser of the project "Stree Shakti" Indraprastha Apollo Hospital under the overall "Bhagidari" scheme of Government of National Capital Territory of Delhi since the year 1994, she took part in the Stree Shakti camps along with other faculty members of the hospital. She participated in free health camps for the Genital Cancer Screening in women of Purkhoo Migrant Camp in Jammu twice in the year 2007. Comprehensive health check was done for more than one thousand women.

Dr. Shakti Bhan Khanna has been a Migrant Human Rights Activist of repute. As such activist, she represented in UN Commission for Human Rights, 50th Session in March 1994, in Geneva. She presented there an oral statement on the atrocities committed on Kashmiri Pandits community in general and consequential medico psychological hardships faced by displaced Kashmiri Pandits Women in particular, after the displacement of the community from Kashmir in the year 1990. She organized and participated in various seminars and round table conferences nationally and internationally at U.S.A, U.K and other places of Europe on the various aspects of internal displacement of Kashmiri Pandits from Kashmir for past about twenty years. At Imperial College London, she delivered an oration on the significance of

“Panun Kashmir” in view of ever increasing militancy and wide spread influence of fundamentalism in Kashmir Valley. The British Think Tank comprised the audience who included parliamentarians, politicians and social reformists.

As chair person of women's organization of “Daughters of Vitasta”, she was on expert panel with various news channel like STAR T.V., NDTV, JAIN TV, etc. for discussions and debates on socio-political situation in Kashmir.

She has been a prolific writer to many magazines of Medical profession and has published umpteen number of papers in various Medical Journals.

Dr. Bhan Khanna has contributed one chapter in each of the following books

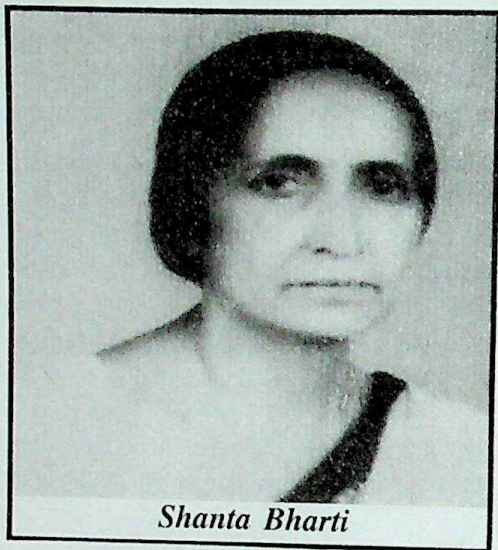
“Evolution of Medical Practice in Kashmir and Role of Kashmiri Medical Scholars” in the book entitled “Glimpses of Kashmir” edited by Prof. S.S. Sopory.

“Leaving Home” in the book entitled “Speaking Peace (Women's voices from Kashmir)” edited by Urvashi Butalia Kali for Women 2002.

“Kashmiri Women Doctors— Saga of Excellence” by Kashmiri Education Culture and Science Society, New Delhi in book dedicated to the women of Kashmir.

Dr. Shakti Bhan was married to Brig (Dr.) Satya Dev Khanna M.D, FRCG, a renowned Gynecologist. She has one daughter Ms. Radhika Thusoo who is married and settled in USA.

Shanta Bharti



Shanta Bharti

Born in Lahore to Udhav Ram Sharma and Rukmani Devi in or around December 1920, Shanta Bharti has witnessed both, pre independence era, and post independence. She had imbibed the revolutionary spirit of Indian freedom fighters and martyrs which has played an important part in shaping her future

conduct and destiny. She has been sensitive to the surroundings and indulged in socio political activities under the impression drawn therefrom. About 10 years after her birth, Bhagat Singh, Raj Guru and Sukh Dev were hanged in Lahore for fighting boldly and advancing the cause of Indian freedom.

Shanta Bharti still remembers those days of the trio's sacrifice of their lives which had created an upsurge across the Indian Subcontinent. Her father was a Congressman who used to attend Congress meetings and discussions to find ways and means to achieve the goal of "Pooran Swaraj" (Complete Independence). She remembers attending some of political meetings along with her father. She grew up in this patriotic environment which had naturally an impact on her tender mind. One day this political grooming of tender aged Shanta led her to an interesting but momentary conflict with her father:

She had gone out of the house one day and joined some political workers for picketing of liquor shops in Lahore. They tried

to force the closure of liquor shops in the vicinity but the local Police Officer, Nathu strictly stopped them from doing so. The protesters abhorred this loyal British Police officer and raised slogans against him "Nathu Kutta, Hai Hai" (Shame to Nathu-the dog). Shanta Bharti had learnt this slogan as a mark of protest against the British rule in India.

After she came from Lahore to her native village Mandhera in Tehsil Hiranagar, Jammu (Jammu & Kashmir State) this slogan was still echoing in her mind against the foreign rulers. She wanted to denounce the foreign rule in India and to give vent to her feelings in the Village. One day from the roof top she denounced British Government in India, to the hearing of her village neighbours. She, therefore, shouted repeatedly the Lahore slogan "Nathu Kutta, Hai Hai". Her father heard this slogan against "Nathu", he was enraged, went to the top of the house, slapped her daughter and forced her down the stairs in anger. Shanta was astonished on this sudden development. It was revealed then that long back her deceased and unseen grandfather was also named Nathu which she did not know.

Shanta Bharti had her Preliminary education in Lahore. She passed her primary examination from Arya Samaj School and Matriculation as a private student there. She also passed Prabhakar from the Punjab University. She was good at studies and won some prizes. Shanta Bharti happens to be a senior socio political activist and respectable personality of Jammu and Kashmir. She was one of the very few women in the state who boldly revolted against the conservative traditions of stopping woman from coming out of the four walls of their homes and joining the freedom struggle. She drew women of all sects and religions to fight for freedom. Even the muslim women, who observed purdah showed tremendous faith in her leadership.

She was among the first women of Jammu and Kashmir who plunged into active public life from the early age. She joined the Congress Party, though All India Congress Party had not officially recognized Branch then in the State of Jammu and Kashmir. She was a staunch follower of Jawahar Lal Nehru whom she had met at Lahore in a political meeting on the banks of River Ravi. She recalls that when the girls sought audience with Nehru, he would refuse to meet them till they wore Khadi. So, she decided to switch over to Khadi and never married. She dedicated her whole life to Congress from that day onwards and wore only Khadi clothes. She very actively involved herself in the cooperative movement under the inspiration of Jawaharlal Nehru. She worked for ten years as President and then Director of the Co-operative Union in Jammu.

She started her Magazine, monthly "Bharti" from Jammu. It was in Hindi and was printed at her own Printing Press. She was its editor, printer and publisher. After its publication, her younger brother Kailash Bharti told that readers and other public started addressing her as "Shanta Bharti" and so she became well known by this name only and also her home people at Jammu. The Magazine "Bharti" had later become Daily after independence of India but sometime thereafter it ceased its publication. Shanta Bharti has been as such, the first woman Journalist of Jammu and Kashmir to run first, a Hindi Monthly and then a Hindi Daily in the State of Jammu & Kashmir. Prabhat, was the first Hindi Daily in the State published from Jammu. Prabhat was run by Ramanand Sagar and Har Datt, who were then Katha Wachak in Jammu. After some time Daily Prabhat also ceased its publication. However, "Bharti" was the first Hindi Monthly of Jammu and Kashmir State.

Shanta Bharti was obviously interested in Journalism also. She started Magazine "Bharti" in 1942-43 from Jammu, the winter Capital of the State. This magazine was started with the dual purpose of encouraging literacy talent during those times and also

make Hindi popular among the masses since it did not enjoy the deserving status during the British rule in India and the Maharaja's rule in Jammu and Kashmir. She also made this magazine a mouthpiece for her bold statements and carried other important and interesting socio, political and literary material. The material published in Bharti was appreciated by the public who accepted Shanta Bharti as their leader. Due to aftermath of India's partition and disturbances in 1947, the Bharti magazine converted into Daily Newspaper but could not be continued for long.

"Roti Agitation" in Jammu has been a significant and historical public agitation. Among the initiators and organisers of this agitation, figured the name of Shanta Bharti also. Other women considered it as a matter of serious concern for all woman folk of Jammu who also were enthusiastic about it and wished it success. Women apart, men of all sections of people, Hindu, Muslim, Sikh and Christian actively participated in it. The main demand of this agitation launched around mid 1940's, was to seek reduction in high prices of wheat (flour) and make its supply and availability easy and at cheaper rates.

The Government did not pay any heed to it and the agitation continued with vigour for near about one month. This agitation started to register protest against price hike of wheat which was consumed by the poorest of the poor in Jammu. One day, while leading a protest procession, Shanta Bharti even broke her finger because of cane charge made by the police.

The tougher the agitation became, the tougher the attitude of the Government appeared. The demonstrations were held, shops closed and the starvations started. Seeing no remedial measures were taken by the government, the public became more restive and angry with the government authorities. As resentment, they burnt down openly the Jeep of State Inspector General of

Police on the road side. Next day, the angry mob collected near the Police Station of the City Chowk, Jammu. The demonstrators seemed to be in angry mood. As a result, Police fired on the swelling protestors and wanted to quell the agitation. In consequence of this firing, as many as nine demonstrators were killed, both Hindus and Muslims.

The spirit of unity of people and their determination to continue to fight for their demands was getting all the more strengthened. The public and leaders raised their hue and cry against the firing and the death casualties caused. The Government of Jammu and Kashmir appointed then a High Power Inquiry Commission called Madgamkar Commission. Among other witnesses, Shanta Bharti was the only witness who was examined by the Commission, for three hours continuously, being an important organiser of this Agitation. As a result of findings of this Commission, some of the officers were punished. Some of them were suspended and dismissed. The price of the flour was reduced and supply and availability thereof made easy.

After partition in 1947, Shanta Bharti's native village Mandhera was attacked by the tribal invaders backed by Pakistan, many women were left brutally hurt and injured. Shanta Bharti brought them to Jammu and got them treated in hospitals. As a fall out of partition, there was disaster and misery all over. Women and children were the worst affected. Shanta Bharti took upon herself the task of running camps for women and children who had lost their near and dear ones. Some of the women who were displaced and forcefully kidnapped by anti-social elements were released due to her persistent efforts. In the wake of such incursions by groups from Pakistan, violence had started. In view of this serious and suspicious conditions and somewhat tense situation on the borders of Jammu and Kashmir, the State forces were deployed at different places on the State Borders with

Pakistan. The city of Jammu and its suburbs were without army and security. It was Shanta Bharti and Rao Joginder Singh ³² who organized public defence for Jammu city as it also was vulnerable to attack by armed Pakistanis. After large scale aggression by Pakistan Govt. on Jammu and Kashmir and later fall of Mirpur, Rescue Home for Mirpur children, about 250, was organised by Shanta Bharti. Some time later, they were shifted to the Refugee Camp for Women set up at Parade Ground, Jammu by Government of India. Lt. Gen Atma Singh (Corps Commander) contacted Shanta Bharti and she was made Incharge of this Ladies and Children Camp which existed for about 3 years.

Even before the well organised and well planned and calculated attack by Pakistan was made on Jammu and Kashmir on 22nd October, 1947, armed Pakistanis made several intrusions into the State territory. They would take forcibly cattle, young women etc. alongwith them to their area. They also looted their properties, damaged and burnt down their houses and murdered many residents. On resistance, they even killed men and women. Shanta Bharti's cousin Shanker Dass's wife named Bubaun, resisted kidnapping bid by intruders in her village, Mandhera. Her both the Breasts were cut off brutally and she was left to die a dogs death in her Village. Such or similar brutalities were done in other villages and areas also, of the J&K State, like Sainura, Raipura, Naran etc. Shanta Bharti also organized rehabilitation camps for both Hindus and Muslims.

Shanti Bharti facilitated the establishment of several schools for children and even fought cases in courts for the welfare of displaced women. She played a very important role in

³² Joginder Singh was a son of Dogra Administrator Rao Rattan Singh of Jammu, posted then at Mirpur as Wazir-e-Wazarat, whose another son Rao Narinder Singh is currently Mayor of Jammu city.

mobilizing public for helping the Indian troops posted in border areas of Nowshehra, Rajouri and Poonch. She offered help to the senior Army Officers who asked her to collect articles of daily use like soaps, detergent, hair oils, biscuits, etc. She accomplished this with the help of her friends and provided necessary amenities to the troops.

Shanta Bharti was so much devoted to the upliftment of the down trodden and backward sections of people of the J&K State that she never thought of marrying and settling down in life. In her heart of hearts, she took upon herself to play the role of a traditional son. She adopted many orphans in her life, educated them, got them jobs and married them off. She also rescued some women from illegal confinement and fought for the rights of the displaced women.

She taught in Sanatam Dharam High School Kanya Vidyalaya Jammu for a year in 1948. Later, she became the President of "Hindi Sahitya Mandal" in recognition of her valuable contributions to Hindi Literature. She was a member of the working committee of "All India Hindi Pracharni Sabha". She was also a member of the working committee of "All India Sahitya Sammelan". During a Hindi literary meet which was organized at Dewan Mandir, Jammu, she came in contact with the famous Hindi poets Harvansh Rai Bhachan and Subhadra Kumari Chauhan who really impressed and inspired her. She was their hostess at Jammu.

Shanta Bharti fought Jammu and Kashmir Assembly, election in 1972. She won the election with thumping majority from Jammu City. She raised mostly the issues pertaining to women and strongly pleaded for removal of State Subject restrictions applying to many women after marriage as the law then was in vogue in the State.

Shanta Bharti's journalism, political activities and speeches inside or outside the Legislative Assembly and other works done or

pursued from time to time, had the basis of various thoughts, concepts and beliefs : She did a lot for women. She found the political system nose diving. For deterioration, she blames the education system squarely which has, in her view, polluted the social fabric.

The politicians of today, according to her, are a product of valueless system. Nowadays, people are running after money and have become totally materialistic. They join politics with the sole aim of earning money. All sorts of corrupt practices are prevalent in the present set up and good people are watching these events helplessly. She has fought against this growing tendency and feels now very disturbed as corruption is globalized and has polluted every nook and corner of the society.

Shanta Bharti feels that the picture of the nation today is not matching with the picture of the dreams of sincere and awakened well wishers of the country. There is no work culture. People are insensitive towards their work. She wonders why people are shouting in processions asking for their rights "Hamari mangein poori karo" (meet our demands). She, instead, preaches, why do they not think of organizing a campaign for "Daftar mein kaam karo" (let's work in our offices).

Shanta Bharti feels sad when she compares the woman of today with the women of her times who, though uneducated, were good mothers, at least, in the sense as they sent their sons and daughters to wage war against evils and destructive forces. They little wished about their lives to be luxurious and comfortable only and that too at the cost of nation and the society. They inculcated patriotism and developed respect for the Indian society and culture in their children, which is not now taken well care of. She had been preaching about it in order to develop and produce good citizens in India.

She feels that spiritualism is in one's blood. In her earlier times, "sanskaras" were given to the child during childhood. It seems

to be lacking now. Children were taught the accepted ways of life from the very beginning so that they do not deviate from their culture as well as path of humanity. She loves and wishes to love all the creations of Almighty. "No person is small in this world, it is their deeds which make one big or small," she emphasizes.

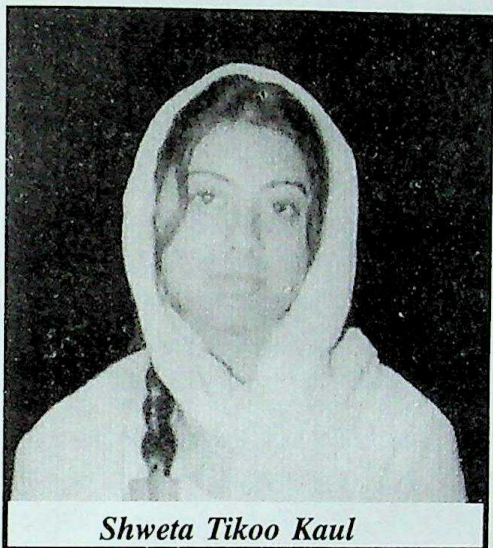
Shanta Bharti is not happy about the portrayal of women in various forms in the media. She feels that media is projecting and highlighting the negative things more which are prevalent in today's society and women are being shown as a materialistic commodity without much values and morals. She admits that women are also to some extent the cause of corruption in today's society as they compel their husbands to lead luxurious lives and provide all amenities to make them comfortable. Today, women, by and large, "care more for standard of living rather than for standard of life," she stressed.

About the empowerment of women, Shanta Bharti observes that there is much progress in the society and women have demonstrated their superior capacities in different spheres of life. Despite progress, there are still many evil practices prevalent in our present society. Today, women, themselves have forgotten their values. She advises Women have to be vigilant about their children and see to it that they do not deviate from the high norms and positive path of life.

She stresses that women have to play a pivotal role in bringing changes in a positive direction, to eradicate the evil practices from the society. We should not forget our own values and also our own national language, she has been emphasizing.

According to her, if women develop righteous thinking, they can perform miracles. They have the power to make or mar the nation. She boldly stresses that unless we overcome some difficulties in life, we can not realize our strength and capacities.

Shweta Tikoo Kaul



Shweta Tikoo Kaul

Born in Srinagar (Kashmir) Shweta Tikoo Kaul lived her early childhood in the lap of Kashmir and then went to Hamburg (Germany) with her parents. She had her Primary Schooling from International School, Hamburg. Coming out of European atmosphere, she returned to India and prosecuted her further

education in . She could not go back to Kashmir due to unwilling and forced mass exodus of Kashmiri Hindus under the acute stress and strain of terrorism. She shifted with her parents some time after to the Capital of India-Delhi, in yet another atmosphere under the unending trauma of homelessness.

She has graduated from Delhi University. She is B. Tech (Computing) from open University of British Columbia with the following subjects apart from Computer: Business Management, Business Communication, Accounts, economics, Probability & Statistics, Marketing, English literature.

Born in a family connected intimately with Art and Cultural activities, Shweta Tikoo Kaul has, therefore, natural and inborn love and liking for the art of acting. Her grandfather, Late Madhov Lal Tikoo, a veteran Stage Actor, was known in Kashmir as Prithvi Raj Kapoor of Kashmir during his time. Shweta's father, Tej Kishan Tikoo also is a veteran Stage/TV/radio actor and Script writer and also translator. He still is active in this field from his childhood. Therefore

having grown up in this environment, Shweta has inherent tendency and talent towards such activities. Besides taking part in School co-curricular activities as child Artist, she started participating in School co-curricular activities as well, she started participating in School Cultural activities in Day boarding APEX Public School, Delhi.

Shweta Tikoo Kaul was Awarded best actress Awards several times in various stage Plays performed on Annual Day or any other functions. She was also anchoring whole programmes. She has also won various zonal acting competitions. Once she came out with brilliant success among the 30 different competing Schools. She continued such extra curricular activities during her College days as well.

Her next phase came when she joined full fledged T.V dramas. Plays and Serials from 1999-2003 AD, she started working in T.V serials for D.D Kashir. Some of the famous T.V Serials she has worked in, are: Aitbar, Akh Aus Pohla, Amtav, Piyar Ki Goonge, Tehrik-ka-Eak Naya Warq, Wadi Ki Awaz, Panin-Te-Parid.

In addition to this, she worked in Kashmiri Album directed and produced by C.L Hakhoo; Worked in Mrs. Amarjeet's Programme for Ministry of Social Welfare; Also worked in Mrs. Madhu Thapa's Programme for Ministry of Rural Development. She has also worked in Pulse Media's Puppet Show as dubbing Artist. She has given voice to different characters. She has also worked for Sanchar Bharti in a number of national and other films as dubbing Artist in Kashmiri, Hindi and Urdu languages.

Shweta Tikoo Kaul is a talented all rounder. She is a capable Artist with multifarious activities and receives appreciation on all fronts. It may be a field of Art and Culture, acting, singing, script writing, compering, dubbing, Administration, management or any other sphere of work, and she makes mark every where. She was also working as freelance script writer and comperer in AIR. She is Joint Editor of the Monthly Shape. She had worked for AIR in Delhi since

two years as freelance Comperer and Script Writer. She has covered some of the important and interested topics including, for instance: Moral Education; World Terrorism and Pakistan; Rights and duties of a Citizen; The great Sufis of Pakistan; Life history of Khwaja Moyeuddin Chisty; The youths of South East Asia; Women work culture in Pakistan; Human Welfare; Leaders of Pak; Role of Media in Pak; Malnutrition; Infant Mortality Rate; Literacy of Women in Pakistan. She is also working for BKB Media Vision's AIR commissioned programme Jago Grahak Jago (Hindi, Kashmiri). She has given voice to many documentary films in English, Hindi, Kashmiri and Urdu.

She is very competent Comperer among the younger lot. During a public function organised by Sonia Social Welfare Society in Delhi in 2004, her role as Comperer was lauded. She was thereafter, requested by different Socio Cultural organizations to be the Comperer in their functions. She was given the Certificate of Honour by the Society for being the best Comperer and good orator. THIS Certificate of Honour was presented to her in the public function by former Minister of Delhi and the continued MLA of the day in the area, DR. Narinder Nath.

She has a melodious voice and so a good singer as well. She is married to Ameet Kaul, a Media personality. He is Director Suman Productions and has already produced some T.V Serials/programmes as also Documentaries. He is Associate Editor of Shape Magazine.

Shweta is conscious about her rights and duties. While studying at Hamburg (Germany) School, a child student of this School from another country visited India with his parents. After return and joining the School, he did not give good impression about his Indian visit. This incident of Germany is briefly quoted hereunder to show her conviction and strength of mind which she ensures today also.

"A tender aged Hungarian born student of International School, Hamburg (Germany) visited India with his parents. After his return from the Indian visit he was asked in the class room by the American born English teacher named MS. D. Cadieux Gellesch to apprise the classmates of any interesting or extra-ordinary thing that he found in India.

"Yes, Madam, two things," the child student said, "I saw a traffic jam in Delhi because a cow had got entrapped in the road." The whole class burst into laughter. "What more," the student was asked. He continued, "At another place, I saw a mound of earth and garbage". He showed a photograph also of this site. The students again laughed. Little Shweta, the only Indian (Kashmiri) born Primary student of the same class, felt both, blushed and agitated over it. She retorted her classmate and said, "You have not seen anything in India then," she said and added, "What had you gone India to look for?" she continued, "Did you see the beautiful Valley of Kashmir?", she asked. Nostalgia turned the table and every one looked at the face of this student keenly to listen his reply.

"No", the reply came in an apologetic manner and subsided the heat that had generated." ³³

Shweta possesses the same sentiments today as well. What a surprising change in the situation. She has not been able to visit her home place so far she pleaded with the foreign student to visit. Obviously for the known reasons. It is irony of the fate or cruel joke of the history?

³³ *Monthly Shape Magazine, Delhi, Pyare Lal Kaul, Article - Reflections from my American visit., July, 2007.*

Sudha Koul



Sudha Koul

Srinagar Born, Sudha Koul is the first Kashmiri woman from Jammu & Kashmir who has qualified in Indian Administrative Service. After her selection and appointment in IAS cadre, she was posted in Uttar Pradesh (U.P). About four hundred villages were under her administrative jurisdiction there.

She completed her education in Srinagar, Kashmir. She was first

admitted to Convent School and received preliminary School education there, then joined Women's College Srinagar. After graduating from this College, she joined Kashmir University, Srinagar for M.A class and passed M.A in Political Science from this University. She then went to Delhi and joined Lady Shri Ram College New Delhi and taught Political Science there. Her close relations are lovers of education and have been in teaching line as Professors in the Colleges. Her grand father was gold Medal awarded from Lahore for his merit and distinction shown in pre-partition period, as he had gone there for higher education. It was the home atmosphere that Sudha Koul found conducive for her education and completed her studies and opted for teaching profession. But this proved for her a period of transition from teaching to serving as an IAS officer.

Sudha Koul, daughter of Brig Lokesh Koul (Retd) desired to compete for IAS and she did it successfully and the teaching line changed into an administrative job with her fresh assignment in U.P. She had to be away as a Magistrate under training, touring different villages of U.P for a much time. She had a novel experience to undergo. She wanted to

be fair, honest and was keen to give speedy justice under the system that she was a part of. One day, she was confronted with a criminal complaint against a woman accused of running a roadside brewery behind a storefront of hot tea and chickpea snacks." Her young daughter on the hearing date of her mother would show up in Court. In this struggle of survival and defending herself in the case, the store and the income therefrom had gone and they were reduced to an abject penury and poverty. But the case was to be followed and fought out which entailed some expenses on every dates of hearing. Referring to this position and her daughter, Sudha Koul says, "the daughter tells me that after Court she heads out to the streets to beg, she says, so that they can pay the lawyers," says Sudha Koul and adds,

"the staff in the Court room are no strangers to these refreshment stalls," ³³ she said.

About the wide spread corruption and the poverty as also her attempt to keep eye on it but without achieving anything substantial. Sudha Koul writes:

"I supervise eagerly corrupt junior staff, militarily clean police stations. I am surrounded by urine stained jails, the malodor of living human beings and dead ones, petitioners with leprosy or blindness wearing mud and bloodstained clothes because they have no other change of clothing," ³⁴ she depicts the plight of the litigants of educated families and the environs.

Her service as an IAS officer aimed at making some contribution, whatever little it might be, for improving the conditions of the society based on justice, so as to present a good image. It was an individual effort for a cause which she felt was not so easy. However, she tried to fullfil her duty and did whatever she could, during the time she was in the job.

³³ Sudha Koul, *The Tiger Ladies* P 150

³⁴ *Ibid*

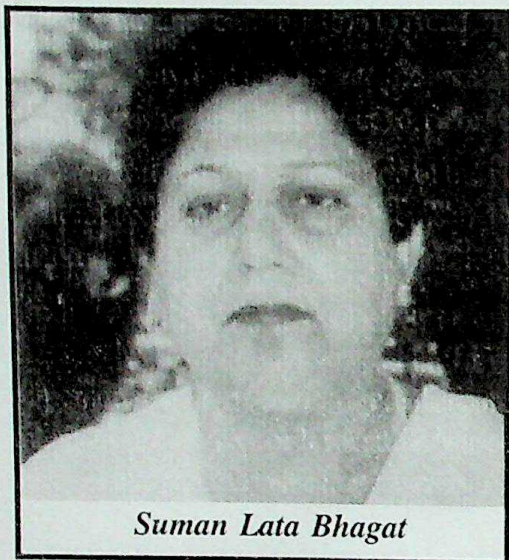
After her marriage with Maharaj Krishan Koul (Metalurgist in USA), Sudha Koul chose to resign from the job and went to America where she is living now with her husband and two daughters. She has, however, great love for Kashmir but after start of terrorism and turmoil in Kashmir, she feels like other numberless displaced persons that Kashmir is presently not safe and secure, and not worth living for Kashmir Migrants. She praises the Hindu Muslim harmony that was witnessed earlier. After the Violence was unleashed there, the conditions and prospects for Migrants' resettlement in Kashmir, were not congenial and encouraging, particularly post 1990, which has changed the total complexion of the whole situation. She has posed a main question in different ways for answer to the sensible peoples and countries the world over. While in America she writes about it somewhat with clarity.

“But I am fed at the gut by a long cōrd that goes over the oceans, over the mountains and finds nurture in a faraway valley. Try as I might, I have not been able to cut the connection and find anything else that satisfies my spirit and body as well as my own water and my own soil. My mind is muddy and full of turmoil, and I am so confused at the past, the present and the future. Where do I belong? What do I tell my daughters? Where do they belong? Do we come from a community that no longer exists except in the minds of its people? Did we really have a cherished homeland where we lived carefree and content? How can you not be wanted in your own home?”³⁵

Well an answer may forthcome from the people with realistic view and sympathetic heart, suggesting a solution to the problem for all those living away and in forced migration. Sudha Koul is a prolific writer and also has written some books on different topics, which include, “The Tiger Ladies.”

³⁵ Sudha Koul, *The Tiger Ladies*, P.214

Suman Lata Bhagat



Suman Lata Bhagat

Born in a family of teachers in the year 1951 at Rehari, Jammu, Suman Lata Bhagat had schooling at Jammu itself. She is married to Suraj Prakash, a Civil Engineer, in 1969 who is son of Bhagat Chajju Ram a renowned Congress Leader of his time in Jammu & Kashmir. Bhagat Chhajju Ram was a

leader of the masses and was elected as Member Legislative Assembly in the year 1951 & there after remained MLA/MLC for nearly 35 years. He served in between as Minister in the J&K Govt. for nearly 25 years.

After completion of her education, Suman Lata Bhagat joined service as teacher in the Government Education Department, her ancestral profession on parental side. But seeing the political atmosphere prevailing in her-in-laws house, she fell into conflict. Should she resign and make way for political work or not? Bhagat Chajju Ram was the only person who had the honour of being a Non-Muslim President of Pradesh Congress Committee (PCC) (I) in the year 1969. During his life, despite being on such positions, he lived a very simple and saintly life. In his life time he did not even construct a house for himself. During his last days he made a trust for poor widows & handicapped. In the year 1989 he passed away.

The whole political position of the in-laws-house became clear to her by and by and the volume of public service it required to

make a mark in politics. She then reached a decision to resolve her conflict. Impressed by the working of her father-in-law and her interest in social work, she resigned from the post of teacher, she then joined active politics in the year 1978. It was the time when Late Indira Gandhi came to Srinagar. That was the moment when Suman Lata Bhagat started working in Congress Party actively and continues in politics ceaselessly since.

In the year 1983, she was the main figure in Assembly Elections of Bishnah Constituency in which Late Bhagat Chajju Ram defeated Babu Permanand, the then Finance and Deputy Chief Minister by a margin of more than 20000 votes. In the year 1984, she was nominated as general secretary ladies wing District Congress Committee Jammu. Thereafter she was elevated to the post of Vice President ladies wing Jammu and then as General Secretary PCC (I) J&K, Vice President PCC (I) J&K. She was also appointed as Director on Board of Directors in Khadi and Village Industries Board. She was elected as Member Legislative Council in the year 1987 and thereafter, seeing her good performance, she was inducted as Cabinet Minister in the Coalition Govt. of Congress and National Conference, headed by Dr. Farooq Abdullah.

She was entrusted with the portfolio of Social Welfare Department. Even in the Governor's rule she did not sit ideal at home but worked for the welfare of the people and for the Congress Party. In the year 2002, she contested Assembly election on Congress mandate and won with a margin of nearly 3300 votes. Even in the Parliamentary Elections, Congress Party had a lead of more than 10000 votes in R.S. Pura constituency as was in other Constituencies of Distt. Jammu, Congress Party had trailed behind on the whole.

She was elevated to the post of Chairperson J&K Khadi and Village Industries Board with the Status of Cabinet Minister.

Thereafter, she was inducted as Cabinet Minister and was entrusted the Departments of Health and Medical Education, ARI and Trainings, Grievances, Fisheries and Floriculture. During her tenure as Minister, she had solved many major issues like that of "anomaly in stipend of junior doctors, DPC in Medical Education, bifurcation of seniority of doctors of Medical College Jammu & Medical College of Srinagar, construction of waiting hall in SMGS Hospital Jammu, air-conditioning of emergency ward of GMC Jammu sanctioning of 410 fisher ponds from central Govt. for J&K State which is only example of getting such large number of ponds, confirmation of officers of higher rank" etc.

Suman Lata Bhagat is bold and would not hesitate even to take cudgels in the government with other Ministers, on a matter of principle and fairness.

In one of the Cabinet Meetings in 1989, she had walked out of the Cabinet Meeting on the issue of transfer of some senior Bureaucrats. Referring to this episode, K.N.Singh, a Veteran Congress Leader said about her: "Puri cabinet mein ek he mard hai" (in whole of the cabinet there is only one man).

Every day, early in the morning, she goes to temple and then cooks food for the family and there after meets people and goes on tour to constituency or attends any function. In the evening she again meets people till late night and then prays to god and sleeps.

Once she was on tour to constituency in winter, she saw an old woman shivering, she stopped her car and gave the shivering woman, her old shawl which she herself was wearing. In another cabinet meeting in 1989, mutual tempers ran high Dr. Farooq Abdullah, then Chief Minister, over the issue of passing of remarks against central by Dr. Farooq Abdullah. In 1991, one morning when she was going near green belt park Gandhi Nagar, she saw a police person beating

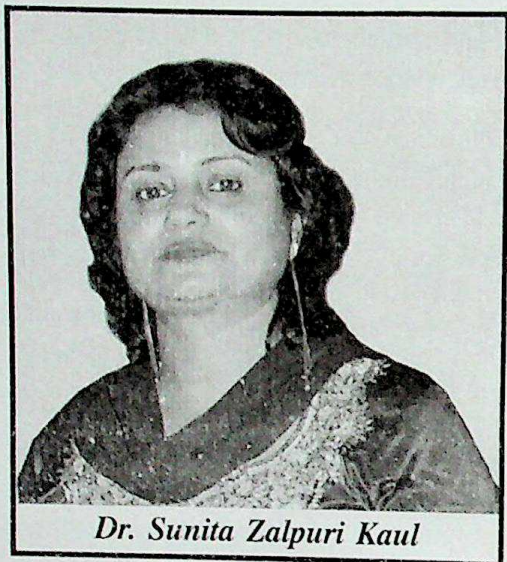
old man, she suddenly stopped and caught hold of the police man and saved the old person and complained to the then DIG after which the police man apologized the old man.

During her tenure as Minister, she has visited each and every corner of J& K state including the remotest corner of Nobra Valley, Gurez, Drass, etc. In the year 1989 the integrated Child Development Scheme was brought to J&K State by her in the capacity as Social Welfare Minister.

She is fond of visiting temples, mosques, historical places and meeting Saints and Veteran political leaders.

She is very good cook and can cook nearly all North Indian dishes. As MLA, she has a good public contact and she always joins every occasion of happiness or sorrow of the electorate.

Dr. Sunita Zalpuri Kaul



Dr. Sunita Zalpuri Kaul

Belonging to a well educated family of Gobind Joo Zalpuri in Srinagar, Dr. Sunita Zalpuri Kaul is BSc, LLB (Hons), LLM and PhD in Law and serves as Associate Professor, Department of Social Sciences, J&K IMPA, Jammu. She has Master's Degree in Law with Thesis on Administrative Law awarded by University

of Kashmir with the subject ranging from Jurisprudence, Constitutional law, Delegated legislation, Comparative Labour Laws, Labour Management Relations laws, Wages and Monetary Benefits and with Distinction in Labour Management Relations and Criminal Law. Her Ph.D Doctoral Thesis awarded by University of Jammu is for the degree of Doctor of Ph.D. in law on the topic 'Development of Consumer Law Through Consumer Courts in India.'

Dr. Sunita Kaul is daughter of Late Jawahar Lal Zalpuri who was a K.A.S. officer and held some high posts in the J&K Government before his retirement. Her academic area of interest and specialization has been Consumer protection and movement. She has the genesis of the consumer protection in the market place with its historical perspective and details as to development of Consumer Movement in all other countries including in India. She has along with the international dimensions and United Nations guide-lines for consumer protection highlighted its important features. Further, public interest litigation and consumer interest, consumer grievance redressal under traditional laws/

system i.e contract, criminal, tort based and MRTTP based remedies and inadequacies thereof.

The legal regime of consumer protection through Consumers Protection Act 1986, adjudicatory process, institutional frame Work of consumer disputes redressal agencies (CDRA); procedure, locus-standi in consumer fora has been brought out. With full detail thereby extending the horizon of understanding consumer and services, consumer act based Remedies, deficient services, defect in goods and unfair trade practices and restrictive trade practices have been fully discussed with respect to essential services. Further emerging contours in consumer protection, jurisprudence has been discussed wherein areas of Environmental issues, awards to exemplary damages by Consumer for a role of business self-regulation in protecting; the interest of consumers. Transition of public utilities from Monopolies to public hands and business self regulations and its bearing on consumer interests. The economic enterprises in India, need to identify strategic measures of consumer education, awareness, lobbying and consumer boycott. So consumer protection is all about combating problems of buyers in a world of sellers and reasonable manipulation of money, markets, materials as to products and services.

Initially served as Lecturer in the Law and Commerce faculty of the University of Kashmir, Naseembagh, Srinagar (1985-1989) and then she had to migrate to Jammu due to turmoil. In Jammu, she registered with Jammu University as a full time research scholar for Ph.D on Consumer Protection (1990-1993). Associate Professor in Dept.. of Social Sciences of J&K IMPA, the Training Programmes, Workshops and Courses are designed and conducted for in-service officers of J&K IMPA on the current topics like Consumer Protection Act, Environmental Degradation, Gender Issues, Primary Health Care Delivery System, Administrative Law, Good Governance, Right to Information, Design of Training and Direct Trainer Skills Course etc.

The training division developed a Special cadre of professionals namely Recognised User for DTA(Direct Trainer Skills) and DOT

(Design of Training) and she was developed as recognized user for DTA and DOT packages and as such number of courses on DTS and DOT have been run as course tutor in almost all the premier training National Institutions like in Indian Institute of Public Administration (IIPA) (ISTM) Indian Institute of Secretariat Training and Management, New Delhi, (RIPA) HCM Institute of Public Administration, Rajasthan (UPAA) Academy of Administration, Nainital (UP).

She attended TOT programme on trainer development skills like Learn Direct Methods Learning Contracts, Learning and Monitoring and Facilitation Skills at Tahmes Valley University Slough London. She prepared a paper and submitted and presented it in Gaining Commitment of the STAKE HOLDERS IN TRAINING as a key issue project.

TOT on GIS attended at IIT, Mumbai Principles of Geographic Information System and Gram ++ Package were developed and arranged by CSRE under CEP in house training sponsored by DOPT was held.

She is entitled to attend free courses throughout India under Faculty Development Programmes of DOPT GOI as incentive from Master Trainers/Recognised Users.

Dr. Sunita Zalpuri Kaul has prepared and published papers also, for instance, Consumer Protection & Regulation of Drugs (in UGC seminar on Law & Judiciary at Law department University of Jammu in March 1991 and Constitutional Rights against exploitation & the system of bonded labour in India (in UGC seminar on Law & Judiciary at Law department University of Jammu 1992 and also Women Rights with special reference to maintenance Law.

Number of programmes which were conducted, designed and delivered by her, were supported with background papers appended respective training background material as under.

Consumer Protection an Overview;

Women legal rights with special reference to maintenance;

Gender issues & tools of Empowerment for women;

Administrative Law-an overview and

Rights of the child

As a major human resource development strategies/activities pursued by department of personnel & Training Govt. of India with the assistance of UNDP under the project of strengthening of State ATIs decided to develop training modules on different need based topics. Dr. Sunita was selected to be anchor for developing the training package on Administrative Law (NON-DLM Module)

The aim & objective of the package is to provide opportunities to administrators (ABC Level) on the body of Laws, rules and procedures which regulates & control the administrative machinery and further to impart the knowledge to administrators on the subject of administrative law & thereby determine ends & modes to which the administrative power shall be exercised for good governance. Administrative Law with its emphasis on the study of Administrative processes and the control methodology has emerged as a subject of fast growing importance. The administrative law encompasses concepts like rule of law, absence of Arbitrariness, principle of Natural Justice, Principles of Promissory estoppels. Doctrine of personal accountability & legitimate expectations. The entire package provides an information & insight to users of an aspect of government which is vast & growing in importance so as to meet the contemporary needs of society. Comprehensive guidelines, trainer tips, reading material & Cd's have been developed to serve the needs of future Administrators as to Public Administration in this package.

Further, she is entitled to attend free courses throughout India under Faculty Development Programmes of DOPT GOI as incentive for Master Trainers/Recognized Users. Besides this, she is a regular external faculty for :

Local Training Institutes

Regional Training Institution

Indian Audit & Accounts Department

Sher-e-Kashmir Police Academy Udhampur

During the course of her preparation training package visit she visited many institutes & subject experts in a work like this. I had to make extensive use of library material of Indian law Institute, HPA, ISTM, Jammu University. Besides, during different stages of formulation of final package got opportunity to attend number of meetings at premier institutions arranged by DOPT Govt. of India.

Attended initial meeting of anchors at HIPA (Haryana) on 7th & 8th Dec. wherein presentation on Administrative law & overview was given. Attended review meeting of anchors at DOPT (Delhi) on 27th Jan, 2002, wherein presentation on Training package was delivered.

Attended review/ validation meeting as anchor at Guahawti (Assam ATI) wherein presentation on Training package was provided.

Review meeting at Thiruvanthpuram (Kerala) wherein presentation on Training package was supported.

Review meeting of master trainers & recognized users at Nanital (UP) on 19th & 20th September 2003.

Review meeting anchors at Mussori (UP) Lal Bahadur Shastri National Academy on 15th July, 2004.

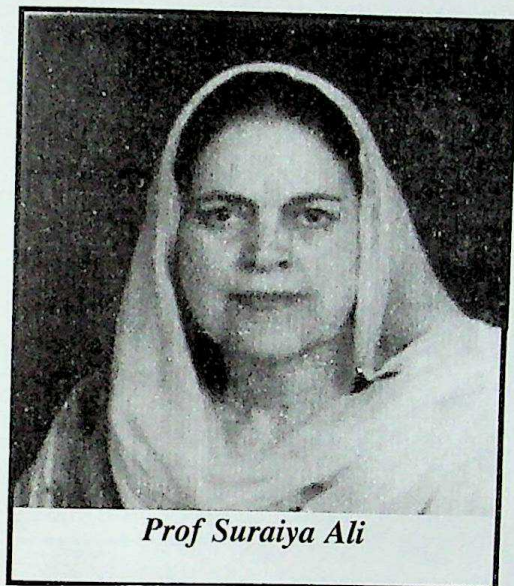
Final Draft of training package on Administrative Law with her guidelines as trainer & Cd's submitted to DOPT Govt. of India.

TOT conducted on administrative Law for Trainers at All India Level.

Dr. Sunita Zalpuri Kaul's book, titled "Consumer Protection & Deficient Services", is in press for publication with Suman Publications, New Delhi 95.

She was awarded Merit Certificate for outstanding performance at the MOOT COURT COMPETITIONS (Inter University) held at Delhi by Bar Council India Trust. She also stands enrolled as Advocate under the Advocates Act 1961 by Bar Council of Delhi. She is married to K.L.Kaul, a Divisional Engineer in J&K Government.

Prof Suraiya Ali



Prof Suraiya Ali

Born in Lahore of pre-partition Sub continent of India, Prof. Suraiya Ali is the second daughter of Late Sheikh Mohamad Abdullah. Being descendant of a premier political family of Kashmir, Suraiya Ali in mid sixties, has gone through many political ups and downs, some times hot and cold, some times tense and smooth.

She apparently never chose to submit to the situation: She pursued her academic education with determination.

She describes the taste of good and bad of the political life briefly when she says, "experienced the adulation and at times the indifference of friends and acquaintances." She has lived under the shadow of the great Kashmiri leader, her father Sheikh Mohamad Abdullah and the noble mother Begum Akbar Jahan, popularly known as "Madr-e-Meharban".

After she completed M.A in English, she was appointed as Lecturer in a Government College. She has 34 years of teaching experience and retired as Professor of English Degree College for Women in Srinagar. A popular teacher, Prof. Suraiya Ali, had always maintained discipline and had no sign of ran-cour against any one but would enter the class room generally with a smile. Every student was pleased with her.

Prof. Suraiya Ali has participated in various debates and seminars and has occasionally chaired the Sessions as well. She has written some articles including the one on her father- Sheikh Mohd. Abdullah. She has co-authored a book on the three Regions of the State of Jammu & Kashmir. She has headed the Women Cricket Association of Kashmir in mid 80s. She is more engrossed now in social work and activities. As such, she has rejuvenated Madr-e-Meharban in Kashmir Society. She is currently Vice Chairperson of Madr-e-Meharban Women and Child Welfare Centres

This Centre is mostly concerned with widows, orphans, and other down trodden children and women. It has one Hostel exclusively for Gujjar and Bakarwal girls: It runs another Hostel for orphan boys. Prof Suraiya is Executive member of an orphanage called "Rahat Ghar" for militancy affected boys and girls in Kashmir and as well as for widows. It is run by Mrs. Mohini Giri.

Prof. Suriya Ali is now- a-days busy in completing a huge multi dimensional Project of Madra Meharban Centre, at Ghulab Bagh, near Srinagar. It will have a School for militancy affected girls and a residential Hostel. The complex will also accommodate a Centre for disabled children, besides a Dispensary to take health care of the inmates. Prof. Suraiya is married to Dr. Mohd. Ali Matto and both are the residents of Srinagar. Prof. Suraiya's hobbies are: Reading, Knitting and Watching TV.



Prof Susheela Bhan

Srinagar born and educated, Prof. Susheela Bhan did her M.A in Political Science from Government Degree College for Women, Srinagar, Kashmir. She started her career as a Lecturer in Political Science in 1954. But after some time, moved to London for Higher education. She was registered at the Institute of

Education, the School of Oriental and African Studies, University of London. The title of her thesis submitted to the University of London was the 'Impact of Some Indian Thinkers on Educational Ideas in India'. On her return from London she worked as Professor of Education at the College of Education, Srinagar, University of Kashmir.

In 1976 she shifted to Delhi and joined the Indian Council of Social Science, Research, Ministry of Human Resource Development, where she worked as Director (Research) till September 1984. She worked as Professor in non-formal education from September 1984 to February 1986 at the Institute of Education, Pune, Poona University. She returned to Indian Council of Social Science Research in February 1986, to Join as Executive Director (Research) where she took charge as the Member Secretary of Indian Council of Social Science Research in August 1988. She left ICCSR in February 1993 on superannuation. Currently, Prof. Bhan is working as the Director of the Institute of Peace Research and

Action, Delhi.

At the above Institute, she has been deeply involved in developing a research programme in the area of Peace Studies. Ashoka Innovators for the Public, Washington awarded an Ashoka Fellowship for three years to Prof. Bhan with effect from November 2003. She had been working under adverse conditions and odds for the last many years to have thorough research in the field of education, peace and violence. Currently Prof. Bhan is on the Guest Faculty of L. M Thapur School of Management, Thapur University, Patiala.

Daughter of a reputed Advocate of Kashmir Late J.N.Bhan, Professor Susheela Bhan has found more interest in peace research work and survey of research in the area of violence. She has done appreciable work of research in these and allied fields and has completed the following research projects

1. Bibliography of Materials of peace research
2. Survey of Research in the area of violence
 - i) Violence against Children
 - ii) Ethnic Violence
3. Impact of Ethnic Violence on Youth: A Study of Tribal/ Non Tribal Violence in Kokrajhar, Assam.
4. Impact of Ethnic violence on Youth: A study of Hindu-Muslim violence in Hyderabad (Andhra Pradesh)
5. Violence Against Women
6. Peace Awareness among the Student Youth in India: A Status Study.
7. Evaluation of Higher Secondary Curricula in Languages and Social Sciences from the point of view of Peace Promotion.
8. Violence on Scheduled-caste Youth in Bihar.
9. A Survey of Kashmiri Pandit Migrant Youth in Jammu
10. Cultural Renewal of Kashmiri Student Youth 'CROKSY' (on-going)

Prof Susheela Bhan has written several books, a few in co-authorship also, which include following.

Books

- 1.S. Bhan and A.B.Shah (Eds.) Non-formal Education and the NEAP 1981
- 2.Terrorism: An Annotated Bibliography, 1989
- 3.Child Abuse: An Annotated Bibliography (in two volumes) 1991
- 4.Criminalization of Politics in India, 1995
- 5.Impact of Ethnic Violence on Youth, 1999

Besides these Books, Prof. Susheela Bhan has written and published around 50 research papers. Some of the papers published by her during the last few years are listed below:

1. Communal Exclusivism and patterns of Social Interaction, 1995
2. Towards Curricular Intervention for Communal Peace, 1996
3. Science Technology and Peace 1996
4. The Kashmir Predicament 1996
5. The Crisis of Indian Polity: The Presidential Debate (Ed) Subhash C. Kashyap, 1996
6. Kashmiri Pandits: A Crisis of Isolation, 1997
7. Towards an Education for Democracy and Universalism, 1997
8. Kashmiri Pandit, the festering sore of India's Modernity, 1998
9. Islamization of Pakistan, 1998
10. Psychological Manifestations of Communal Violence, 1998
11. The Kashmir Predicament Exploring Viable Solutions, 1999
12. Sustainable Development, Social Democracy and Peoples Movements, 2000
13. The Mangled Web of Indo-Pak Relations, 2000
14. Book Review of Licy Barucha. An Inquiry into the Concept of Peace, 2002.
15. Diversity of Religions: The Indian Context, 2003
16. Peace Education, 2004
17. Inter-Faith Education for a Humane Global Order, Education for a Global Society: inter- faith Dimensions, 2003
18. Empowering Kashmir Pandit Women In Diaspora, 2008

19. Islamization of Kashmir: A Revolutionary Social Movement, 2008

While in the past Prof. Susheela Bhan has been associated with the policy making bodies of numerous national organisations, universities/research Institutions including the Research Advisory Committee of the Planning Commission, currently, she serves as:

1. Member, Advisory committee UGC's Special Assistance Programme for Department of Sociology, Lucknow, University.
2. President Akhil Bharatiya Samajwadi Mahila Sabha, New Delhi
3. Member Executive Council, The Temple of Understanding, New Delhi.
4. Member, Board of Directors, Giants Groups of Delhi
5. Member Central Advisory Board, Observer Research Foundation, New- Delhi.
6. Member, Executive Council, Rashtriya Jagriti Sansthan, New-Delhi.

Prof. Bhan has travelled widely nationally and internationally in connection with her official and professional assignments. Her last field trip to the United States for six weeks was funded by ICHR (Govt. of India).

The Institute of Peace Research and Action

As per the literature available (IPRA) has been running a project 'Cultural Renewal of Kashmiri Student Youth' (CROKSY) in close collaboration with J&K Government for the last about eight years. While the project work in the schools has progressed year after year, the community around the school has treated the project as a Govt. NGO affair. Their focus infact has primarily, been a student/ teacher movement around the objectives, they have laid down. Apart from the interaction that the students of the schools where they work, have with their parents and the parents with the schools and the project team, a wider community participation, did not come about. "Eventually, we realized that unless we spin out to the community, the project may remain an island in itself. As such,

we had to take steps to reach out to the community towards a social movement aimed at the transformation of the entire society," Prof Bhan indicated the hardships faced under the atmosphere of turmoil and explained how the working with dedication, the remedial measures were explored and resorted to.

This called for the generation of a multi-level dialogical process that could empower the people to fight for authentic democratic processes, practices and attitudes obviously, an arduous and long drawn process. However a precondition for these to take root is a participatory mode of social action. A participatory model alone can provide opportunities for the release of creative potential of a people and empower them to shape social goals and strategies as well as a new system of social relations.

While the process of value formation that defines and informs the social ends is explicit in the participatory means, it becomes necessary to go beyond the normative framework and visualize new structures of social relations and modes of production to replace the existing ones. This would call for identification of participatory constituencies within the Kashmir society that can be pressed into creating the necessary coalitions of social forces to develop and nurture a participatory society.

Prof. Susheela Bhan has initiated a combative Cultural movement against the unleashed violence and terrorism in Kashmir by certain interested quarters and powers. She believes that search for Kashmiri Identity and Pluralistic Society would be reply to the savage behaviour and violence of the breakers of the peace in the State of J&K. Prof. Susheela Bhan is quoted to have said "my objective is not to organize some cultural programme but rather starting with the students and teachers to transform the society into something dynamic, secular and plural, as people will never be exploited again, so that they will fight for their rights," says Bhan.

According to Ashoka fellowship (USA) Prof. Susheela Bhan has been motivating students to stand for humanistic values as a cultural imperative, she is challenging them to become engaged citizens and leaders towards new period of prosperity. Ashoka Fellowship report about her says, "Prof. Susheela Bhan is working through Government Schools in War ravaged Kashmir to forge a new non-violent identity for citizens based on Common secular and pluralistic traditions. Her method uses the very institutions and persona most seriously damaged by the conflict to address the confusion and hostility that continued to erode Kashmiri system."

While Kashmir has long been ripped apart by years of warfare, a period of comparative calm now affords the opportunity for Professor Bhan to begin rebuilding, starting from the places most damaged by the conflict: the schools. Working with government school students and teachers in Kashmir, she guides the development of a situated curriculum designed to help young people overcome years of endemic violence and lead the recovery of a tolerant and pluralistic society.

Using students and teachers as an entry point, she aims to reach families, neighborhoods, mosques, and armed groups, challenging the hatred that has eaten away humane relations by reawakening citizens to their gentle traditions, which afford practical alternatives to carnage and bigotry. 1990 saw unparalleled savagery, and school students bore the burnt. In 1989 militant Islamic groups began an assault on the civilian population of Indian-occupied Kashmir. Apart from being exposed to the horrors of daily bloodshed and random brutality, government upper-school students were targeted for recruitment by armed groups. Adrift and without hope in a society torn from its moorings, students were ideal prey for recruiting agents offering them both a cause and money.

Meanwhile, social inequity grew, as the elite-those who provoked others to violence for the sake of their vested interests- barricaded themselves in and sent their own children to study overseas. The government school students, caught up in a situation that they did not create for solicit , suffered disproportionately.

As government schools were perverted from havens for learning to centres for militancy, Kashmiri cultural identity was distorted beyond recognition, from the benign to the malign. This unique heritage, the Kashmiriyat, is, in fact, a centuries-old blend of wisdom from some of the greatest religious and cultural traditions on earth: based on Islamic Sufi teachings, it draws lessons from Hindu values of asceticism and Buddhist renunciation, and speaks for a common humanity. Yet as institutions for imparting culture collapsed and its agents withdrew,

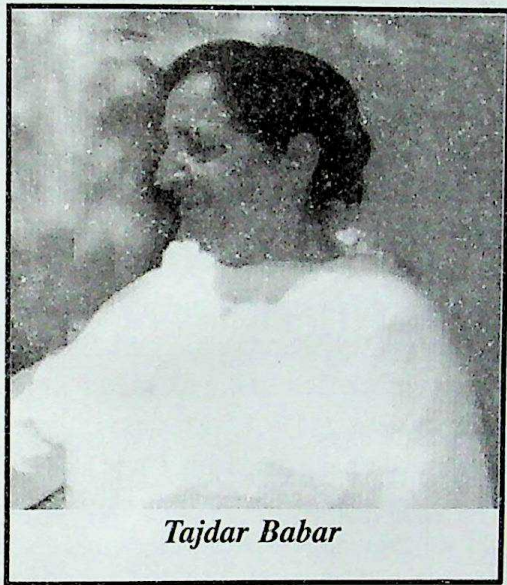
“A new concept of Kashmiriyat was promoted,” writes Professor Bhan. “A form of ethnicity, which became situational, subservient to the specific times and interests, shifting fleeting and illusory. The constituents of traditional Kashmiri identity and personality, the myths, memories, symbols and values were accorded new meanings and functions and the young were fed on these”. As the fighting eased in 1996, buildings, roads, and bridges were reconstructed, but the social collapse persisted. For their part, Kashmir’s once highly esteemed teachers now had little confidence in themselves, their profession, or their society. Rather than being communities for scholarship and growth, schools had become hollow institutions full of isolated individuals not knowing how to respond to the corruption, criminality, exploitation, unemployment, and abnormality on their every side.

Professor Bhan’s Cultural Renewal Programme in government schools of Kashmir is to guide students and teachers in the rebuilding of a society with four core values: democracy,

secularism, social justice and human rights. The curriculum consists of 12 major areas with 300 sub-themes, arrived at through extensive ongoing studies by a team from her Institute of Peace Research and Action. Teachers and students choose areas and themes for study, and are also free to pursue their own interests, but must adhere to the four key values. Subject matter includes architectural sites, poets and sufi saints. For instance, students may learn about Lalleshwari, a 14th century rebel against the repressive social order of her day, who utterly rejected caste, corrupted rituals, and religious discrimination. Students learn about her as both a female and social emancipator from whom they can draw lessons for their own lives. The teaching is pragmatic, the ideals reasonable, with a view towards incremental growth in a democratic ethos at home, in mosques, and marketplaces, introduced and advanced by students and teachers alike.

Prof. Susheela Bhan has made pains taking efforts to probe in the political turmoil and inter se community conflict created and developed in Kashmir. It is engineered by interested quarters, domestic or foreign, or is the consequential outcome of the policies pursued and measures taken, prompted and based not on ill will, but possibly not well thought over and well calculated. She has proceeded with a serious mind and continues to develop and test some practical theories she has evolved to nail the present situation of discontent and discord.

Tajdar Babar



Tajdar Babar

Born at Dalgate, Srinagar (Kashmir), Begam Tajdar Babar is very active in politics and interested in social service too. She has made a mark in both the fields and earned a good name. She has spent her early age in Srinagar and also studied there. After her marriage to Late W.M.Babar, she had to shift her place of future

activities from Srinagar to Delhi, the Capital of India which ultimately became her permanent abode. When I first met her (in connection with this book) the imaginative impression I had carried about her, was somewhat different than what she actually is: She has brought alongwith her the politeness of Kashmiri's early summer breeze, fragrance of its blooming flowers and the beauty of its early sun rays on the placid waters of Dal Lake. I saw needy men coming and going and Tajdar Babar talking to them politely and with all courtesy. "Gariboon ki Maseha," (Messiah of the Poor) addressed her one Pratap Singh, who headed a delegation of Delhi Jhugi Jhumpari people as their Vice President. Some other visitors addressed her as Mummy and he told me that she had always been helpful.

After I expressed the purpose of my visit in Hindustani, she immediately asked me, "you are Kashmiri. I myself know Kashmiri," Then we both talked in Kashmiri. I was hesitant earlier to speak in Kashmiri, thinking she might have become habitual to

talk in Hindustani. Talking to her then briefly, I was impressed by this courteous lady who, not young in years now, still retains charm of Kashmir; physically, mentally mental and behavioural. Besides Kashmiri, she knows English, Urdu and Pushtoo.

She is attached with Indian National Congress from early age since 1952. She is a known public figure in Delhi and has worked in different capacities all through. She was General Secretary, Delhi Pradesh Congress Committee from 1977 to 1983 and its President from 1984 to 1989. She first contested for membership of New Delhi Municipal Committee in 1973 and succeeded. She remained there till 1976. She was member Metropolitan Council from 1983 to 1990. For this period, she was its Dy. Chairman.

Begam Tajdar Babar thereafter, pursued from Civic Bodies to Legislative House as well. She fought Delhi Assembly election in 1993 and won it. She fought subsequent Assembly elections also and won them. As such, she continued to be the M.L.A from 1993 till November, 2008. Meanwhile Begam Tajdar Babar was again Vice Chairperson of the New Delhi Municipal Committee from 1995 to 1998. Apart from this, she has fought and won all the succeeding elections for membership of New Delhi Municipal Committee from 1998 to 2007. Presently she again is Vice Chairperson of the New Delhi Municipal Committee.

In addition to the above, Tajdar Babar has remained Chairman, Delhi Social Welfare Board, from 1981 to 1983. She has also been Chairman Delhi Haj Committee on various occasions. She is President, Nari Raksha Committee as well as President of Indo Russian Friendship Society. Further more, she is Chairperson, Equal Remuneration/Act Committee and Chairperson Lok Naik Jai Prakash Narayan Hospital Advisory Committee.

Begum Tajdar Babar has played a significant role in the civic matters of the city of New Delhi, in particular and the other developmental affairs of the Capital in general. She is now the well expe-

Tajdar Babar

rienced lady whose imprints on the various developmental and on the other fields of activities, are indelible. She has not overlooked the field of women either. She has worked for Women's emancipation also through several Social organisations. She has come forward and rendered valuable services even in arranging marriages of poor girls belonging to the weaker sections of the society. She has also been taking interest in providing help to Dowry victims and setting up of blood donation camps.

Begum Tajdar Babar actively participated in other multi-faceted activities also, like setting up of vocational courses for general band also making arrangement of vocational courses for handicapped and helpless women. She has also worked for communal amity and also arranges camps and seminars to promote communal harmony. After exodus of Hindus from Kashmir Valley to Delhi, she has worked to the possible extent to help them. "At the instance of Rajiv Gandhi in 1990, I helped Kashmir Migrants too," Begum Tajdar Babar told me and added, "I have tried to rehabilitate some of the unemployed young men and allotted some space to them on Tehbazari basis in New Delhi area," she revealed.

Begum Tajdar Babar's son Farhad Suri is also a spirited man. He also treads on the foot steps of his mother. He was Mayor of Delhi Municipal Corporation from Congress Party for the term ending in October, 2008. He fought the new election of Municipal Corporation, Delhi in 2008 and he has again been elected its member.

Dr. Tsering Lahdol

Dr. (Kumari) Tsering Lahdol was born on 13th Oct, 1945, at Leh (Ladakh) She did her school education from Govt. High School at Leh. She obtained Premedical Degree from Govt Women's College, Srinagar in 1966. She obtained and qualified in MBBS- from Govt. Medical College Srinagar, in 1972 and did her MD from the same Medical College Srinagar in 1977. She is a Gynecologist & Obstetrician mainly involved with women's and children's health. Moreover, she has attended the following special courses as well:-

- a) Leproscopy training for 6 weeks in Medical College Hospitals Srinagar in 1983,
- b) Attended Neonatology workshop at Aurangabad Medical College (Maharashtra) organised by World Health Organisation (WHO),
- c) Update course in Parental care in developing countries from April-May 1984 at Liverpool School of Tropical Medicine organised by British Council,
- d) MCH course from May-July 1984 at Liverpool School of Tropical Medicine (U.K) organised by British Council, and
- e) Fellowship training programme in Health Economics at IEG Delhi and Chulalongkorn University Bangkok 9th Aug - 17th Sept, 1999.

Dr. Tsering Lahdol, has gained a good Professional Experience. She has done, for instance,

- a) Residential house job in Gynae. & Obst. In Govt. Medical College Hospital, Srinagar,
- b) Worked as Registrar in Gynae. & Obst. Dept.. for one and a half year in Govt. Medical College, Srinagar from 1977-79. She joined as Gynecological in SNM Hospital Leh-Ladakh from 1979 till Retirement in 2003.
- c) Joined as Gynecological in SNM Hospital Leh-Ladakh from 1979 till Retirement in 2003.

Teaching Expreince:-

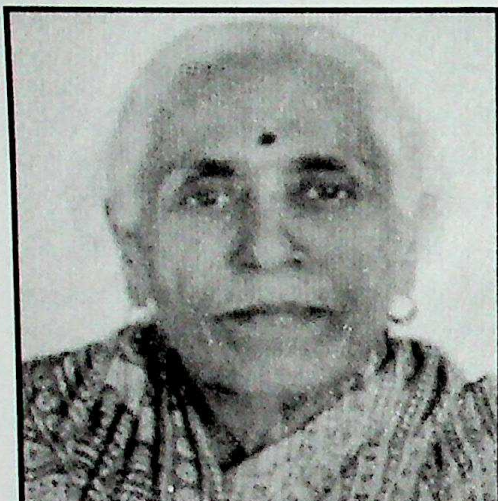
- a) Worked in MKC Hospital as Gynecologist for 2 ½ years. Besides this, she has a good 4 years teaching experience in Gynae. & Obst. in Govt. Medical College, Srinagar.
- b) Presently involved in teaching multipurpose health workers.
- c) Dr. Tsering Lahdol is a Member of Gynae. & Obst. Society of India as well as Member of Lions Club International Leh - Ladakh.

In recognition to her public services rendered in the field of Health care, she has received an Award in 2003. This People's Service Award was presented to her by Doctor's Association Kashmir (For the welfare of the Doctors and quality health service). Her name is listed in Nominated Project 1000 women for the Noble Peace Prize 2005 by Swiss Peace Committee.

Dr. (Kumari) Tsering Lahdol is born and brought up at a place, having world's one of the highest altitude and is known as residential town of Leh (Ladakh). It does not enjoy though, all the modern city facilities and developments due to its peculiar location and terrain. It is in itself a world different, though advancing to progress and development. Under the prevalent conditions, Dr. Kumari Tsering Lahdol has earned a distinction by making a mark and specialisation in her medical profession in the area of her region of birth, not so easily accessible but with tough life. She is actively involved in Family welfare programmes and health education among women in Ladakh.

She has achieved much in recognition of her professional merit and services, particularly in the field of Maternity and Child Care, she has been Awarded Padma Shree by President of India A.P.J. Abdul Kalam, in 1996. She has been the first women Doctor not only in Ladakh region but in Jammu and Kashmir, to receive this prestigious Award of Government of India.

Prof. (Dr.) Ved Kumari Ghai



Prof. (Dr.) Ved Kumari Ghai

Prof (Dr.) Ved Kumari Ghai is a colourful personality and an intellectual of Duggar Desh in Jammu and Kashmir State. She is an educationist of great repute and a superb Social Activist. She is highly respected lady. Born in Jammu on 14th December, 1931, she is double M.A. She has done M.A (Sanskrit) and is also M.A in Ancient

Indian History and Culture from Benaras Hindu University. She has completed PhD also from this university with distinction. She is Professor of Sanskrit and Ex Head of the Deptt. of Sanskrit, University of Jammu. She is the first lady in Jammu and Kashmir who had obtained first class in M.A Sanskrit from Punjab University. In her M.A in Indian Ancient History and Culture, she got the second position at the Benaras Hindu University. She also stood first in German Diploma from the same University. As a student she has won many laurels.

She had urge for Indian nationalism and patriotism from childhood so much so that during "Quit India Movement" she recited patriotic songs in Jammu and around it. Her deep fervour was appreciated by people everywhere. As a teacher in Sanskrit Deptt (Professor and Head of the Deptt) she attained great heights from 1963 to 1985, teaching post graduates in Sanskrit at university of Jammu. She has specialized in Sanskrit literature and linguistics. She has published ten books in Sanskrit, Hindi and English. These include two Volumes of English translation of famous Kashmir book "Neilmath

Purana”, with comments. Besides this, other books like “Kashmir Darpan,” Kashmir’s contribution to Sanskrit literature (in Hindi) etc.

She has participated in many Seminars and Symposiums. She has written about 100 articles and papers in Hindi, Dogri and English, mostly about literature and culture of Jammu and Kashmir.

About her it is said that she is a lady of simple living and high thinking, which reminds of the Reshis of Ancient India who not only guided the destiny of their students but inspired the society for good things of life. She is actively associated with many literary, social, philanthropic and other well meaning outfits.

As President of Dogri Research Institute and of Sanskrit Vishwa Parishad and also as Vice Chairperson of Bhartiya Vidya Bhawan, she continues her literary and educative activities. She is Chairperson of Vasudaiva Kuttumbakam Welfare Society and treating the whole society equivalent to one home and tries to serve one and all, downtrodden or others. She is also Chairperson Gandhi Sewa Sadan and BRV Ghai Dharmarth Trust. Through these organizations, welfare of the underprivileged children and women is looked after. She is also President Arya Pratinidhi Sabha and in that capacity, she is connected with development of education in the various DAV institutes in Jammu and Kashmir. In the capacity of President Jammu University Teachers Association, Dr. Ved Ghai has been contributing to the development of Jammu University and welfare of the teaching staff.

Due to her deep knowledge, she won recognition and was appointed a member of the research studies of Benaras Hindu University, Kashi Vidya Peeth, Kurukeshtra, Punjab, Himachal Pradesh Universities.

She wrote many research papers also and was awarded a fellowship by Denish Government for the study of Dogri phonetics. Prof. (Dr.) Ved Kumari Ghai is the first Professor in the State of

Jammu and Kashmir to be honoured by the University Grants Commission with a national fellowship.

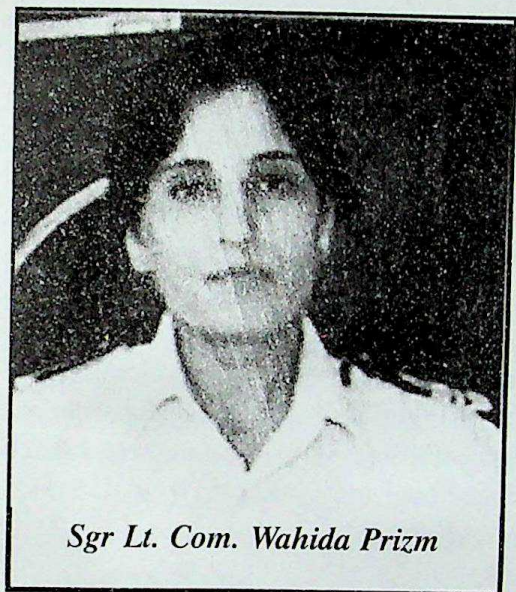
Dr. Ghai inherited her love for social work from her parents. She founded, therefore, Shri Barkat Ram Vidya Wati Ghai Trust which is running the only Natural Cure Hospital in Jammu and Kashmir State. This Trust is running under her Presidentship, five Kendras, looking after the children of labour and socially and economically of other backward classes. As President, Jan Kalyan Samiti, Prof. (Dr.) Ghai also is associated with Vasudeva Kutumbakam which are providing education to 100 such children.

As Vice President and Trustee of Gandhi Seva Sadan for the last 20 years, she is helping in the employment of weavers, spinners and other Village workers by the production, Khadi and other Handicrafts. In the capacity of President Advisory Committee of Kasturabai National Memorial Trust, she is connected with upliftment work of Villages within the state of Jammu and Kashmir. She reaches the dark corners of slum areas to ensure making some improvement there. In regard to this, some have compared her with Mother Teresa.

By her multifaceted activities, Prof Ved Kumari Ghai has brought honour, dignity and lustre to the profession of teaching, some observers have remarked. The foot print created by her today, may form in future a dedicated cadre of youth to follow her in teaching and working like her, they hope.

A local School of repute in Jammu, Dewan Badri Nath Vidya Mandir has felt pleasure in recognising her great services to the cause of education and so conferring Award of Dr. Yog Prakash upon Prof. Ved Kuamri Ghai. "She is the beacon light for all those who follow her foot steps to serve the humanity," are the observations made about her. Prof Ved Kumari Ghai is married to Prof. Ram Pratap. Her hobbies are: Social service, writing and reading.

Srg Lt. Com. Wahida Prizm



Sgr Lt. Com. Wahida Prizm

S u r g e o n
Lieutenant Commander Wahida Prizm has created history not only in Jammu and Kashmir but in the whole country. She has made her imprint on the otherwise male bastion on March 13th, 2006 by receiving great honour from the Indian Army. She is the first woman officer in the Indian Army who

commanded the prestigious Passing Out Parade on the above date at the Armed Forces Medical College (AFMC) Pune. When she achieved this extra-ordinary honour and distinction due to her hard work, talent and dedication, she had only eleven years of Army service and was only 34 years of age. Lt. Com Wahida Prizm is the first woman from Jamimu and Kashmir who joined Indian Navy as Naval officer in 1997.

Born on March 11th, 1972 at Thanna Mandi in Jammu and Kashmir, she had her preliminary education there upto 9th standard in the local Government School. The honour conferred on her on March 13th, 2006, may be construed as a rewarding Birthday gift to her, two days after, for her valour and virtues, displayed and demonstrated.

Daughter of Gulzar Ahamed Lone and Hajira Begum, both teachers, have had some what progressive and liberal views. The couple treated son and daughter at par. They trusted their children and did not believe in placing unnecessary restrictions on them despite

warnings of the terrorists. The whole District Rajouri is terrorist ridden area. The various commands and precepts issued by the terrorists from time to time, are meant for strict compliance by Muslims in general. These include prohibiting schooling of Muslim girls, wearing of "Burqa" veils by all Muslim women necessarily. They even opposed Motor cycling etc. by Muslim girls and were deadly against their joining service. They were against Muslim youths to joining Security Forces and Army not to speak of allowing Muslim girls to join the combative forces. In such explosive atmosphere, the children of Gulzar Ahamed Lone continued their education in Government Schools. Not only this, out of his three daughters, two have chosen to join combative services and forces. His one daughter, Jabeen Akhtar joined Indian Police Force and is now SHO and Wahida Prizm joined Indian Defence Force.

Their mother Hajira Begum feels proud of her daughters. She has gone on record saying Rajouri is a terrorist infected area where terrorists issued Fatwas and warnings against Muslim women frequently. Muslim girl of this area could never think of joining the Army. Credit for this, Hajra Begum states, goes to their father, who has made them strong and firm from the very childhood. She further said that terrorists in Rajouri issued their commands to the Muslim women for wearing Burqa and hurled warning to the Muslim girls for abstaining from joining Government services. "But" she added "Wahida Prizam was undeterred and did not bother about it". As against this, Wahida Prizm has been driving Motor Cycle also which was objected to by the terrorists. The daughters of the teacher couple are adamant to serve the country. Wahida Prizm has, in particular, been keen to achieve something which no other person has achieved regardless of the "Fatwas" issued by the terrorists.

This all has been done or achieved by Master Lone's family not without paying a very high price and loosing a thing both, most precious and dearest. Master Gulzar Ahamed Lone

and his daughters as well as other members of the family had flouted the commands and warnings of the terrorists: The daughters neither used "Burqa" nor dropped out of school, nor abandoned learning and driving Motor Cycle/ Scooter, nor shirked to join Government Service that too of the Army and Police Force. The result was that Master Gulzar Ahamed Lone was shot down by the terrorists in April 2001. He died a martyr's death for a cause while defying the commands of the terrorists.

The family keen as it was, to progress and achieve higher goals, the parents and their children believed in the empowerment of Women and never entertained any gender bias. The daughters wanted to compete and excel males on the basis of merit and hard work which is not acceptable to the terrorists. This clash of views and other fundamental differences between them cost the life of Master Gulzar Ahamed Lone who was maintaining the family with his honest earning and living. The family had, no doubt, undergone hardships from time to time, but withstood one and all, the threats and the tormentations and tribulations. Wahida Prizm especially was treading steadfast on the path of achieving her higher goals with determination, and developed self confidence.

Hailing from a backward village as Thanna Mandi in District Rajouri. Wahida Prizm had her preliminary Schooling upto 9th standard in Thanna Mandi itself. But to prosecute her education there any more, was difficult and risky, rather impossible due to hostile atmosphere and conditions created against this family. How painful Wahida's statement is as she says: "What people of my village did not like my way of thinking and working, I had to leave my village in 9th standard. I shifted to my maternal grandmother's place in Rajouri and did my X, XI and XII from Rajouri," she expressed. She moved down, therefore, to Rajouri to seek admission in a higher class there. The Principal was, however, reluctant to grant her admission on the ground that the outsider students were generally

weak at studies and so badly affect the School results. In any case, she was allowed Admission on passing the "golden test" for the purpose.

She passed the final academic examination as well also and the admission into the Government Medical College, Jammu for MBBS in 1990. After she qualified in MBBS, Master Gulzar Ahmed Lone wanted her to join Government service and to serve people of the area and other places of the State.

But Wahida wanted to join Army which her father agreed to. She had two considerations for joining the Army: a) She had nature to command from childhood; b) She and her family had become fed up with the terrorism and wanted to serve the country.

Her parents, therefore, agreed with her decision, and so she went for recruitment in the Indian Navy and apparently for the reasons and her liking. As a student of Fourth standard in 1980, Wahida Prizim went to Darhal-another town in District Rajouri, to take part in the 26th January, Indian Republic Day celebrations alongwith other school students there. She did participate in the Republic Day Parade and surprisingly led the elder students of Higher Secondary Class of Darhal School of Rajouri district during the winter and that too when there was already snow.

In the Thanna Mandi School, whenever, the teacher was not in the class-room or was absent from the school, Wahida Prizm, a child student herself, used to come up and commanded the classmates, maintained the discipline in the class room in absence of the teachers. She has the nature to command from her childhood. During her School days at Thanna Mandi, she joined Scouts/ Guide movement with dedication and devotion. In this "noble movement" as she puts it, she realized that discipline, though difficult, is essential for person's growth and progress as well as national prosperity. According to her, absence of it can lead to failure, defeat and backwardness.

In the year 1986, she was selected as best guide at district level for her outstanding performance in all the fields. "That was the happiest moment of my life", she says and adds,

"I was fortunate to attend many National and International Camps. In the year 1988, I attended 10th International Jamooree held at Bangalore and National Integration Camps held in Kerela and Srinagar (Kashmir). I was always preferred to command the parade in these camps and that imbibed a spirit in me to have a high career too," she stated and alluded to that on 13th March 2006. I became the first lady Naval Officer to command a passing out parade in the history of Armed Forces in India, "³⁷ she emphasized

News Reporter about the Jammu & Kashmir Bharat Scouts And Guides has given glowing tributes to Wahida Prizm and rightly so. Referring to her old photograph published in the Issue, depicting Bangalore Jamboree scene, she is acclaimed as leader of the State Contingent. It writes: "A Girl guide Miss Wahida Prizm leading the State Contingent in the Bangalore Jamboree as a leader of the colour party," it said. Referring to her separate photograph also published on the first Cover Page in this Issue, it is captioned as under:

"She is a venerable celebrity. A human Dynamo. A Great Luminary. An Embellished Visionary and an inspiring guide of J&K Bharat Scouts and Guides. Then pointing out to Wahida's photograph gives out name of a "Great Luminary" as Surg Lieutenant GDR Wahida Prism, MBBS, Indian Navy's 'BEST

³⁷ News Reporter- The Jammu and Kashmir Bharat Scouts and Guides, July 2006.

GUIDE OF J&K STATE OF HER TIME'. She might be aspiring to join Navy Submarine as first woman officer."

During her student life, she used to participate in almost every type of activity. It was a sort of adventurous life on her part. She says, "I used to participate in all the activities. The credit for this enthusiasm and the spirit of endeavour in me," she clarifies, "goes to my parents, teachers and Scout masters who always encouraged me to participate in all adventurous and daring programmes including hiking and trekking. They never regarded it was a wastage of time," she stressed. Her message to all the youths, particularly the young girls of the country is to: "join the noble movement called Scouting and Guiding in a big way to develop their character towards happy citizenship through natural rather than artificial means;"

"To serve the humanity in the real sense. Improve their own health and spread health knowledge amongst others. Thus they will be of real use in building up happier and healthier generations; Learn different handicrafts and develop latent skills in using their fingers and enjoy doing work; having social consciousness in order to get their rightful place in society; achieve eminence in different fields and attain pinnacle of glory in the field they would like to enter and join; prove that women are more responsible, vibrant, dynamic, tough and compassionate as they have the capacity to wholly immerse themselves in any task they undertake; testify that girls are performing better than boys in all spheres being single minded, dedicated and peer-serving; believe in themselves and give their 100 percent to whatever they do; and uplift themselves socially, morally, ethically, physically, spiritually and emotionally to be true citizen of India by achieving eminence in different fields".

This message is wholesome though lengthy, yet as meaningful as it is significant. By rising to heights of name and fame, and by giving this everlasting message of guidance based on personal experience of Lt Commander Wahida Prizm, meant for the

younger generations of the nation and incorporated in full here, will always inspire the children and youth of our country to be great citizens with higher aspirations.

Lt. Com. Wahida Prizm has not only shown her own mettle to the public gaze and the status and stature, she possesses but also the awakening she seeks to bring about among girls not only in Jammu and Kashmir but in whole of the country, is another tribute to her. She is contributing positively in building up a progressive and prosperous Society in India with fully emancipated and helpful women folk. In the context of terrorism in Jammu and Kashmir, it has all the more relevance and added weight.

To have commanded the prestigious passing out parade and earned praises for her successful performance. Addressing the Parade, Vice Admiral V. K. Singh paid tribute to Lt. Com Wahida Prizm. He said, "I have been witnessing this Parade for the last 40 years. but today's Parade was superior, he said and added, "Ladies would not do work but she (Wahida Rizam) proved they can do even better," he declared.

Being the first lady with the background she has, to ever command a Passing Out Parade in Armed Forces, Wahid Prizm was appreciated by one and all. She received Prema Puraskar Award by Mumbai Doordarshan. She received lot of other Awards from various educational institutions for her achievement.

Lt. Com. Wahida Prizm has carved out a niche for herself in the history of India. Her position and popularity has not remained now confined unto some relations, neighbours and a group of other known people. She has joined the galaxy of Heroines of India. Her story has found place in the Text Book also of National Council of Education Research and Trainings (NCERT) prescribed for class IV on national level. Her story has impressed millions and millions of Indian students. This may inspire the young students to pursue

education and achieve higher goals not only in education but in other fields of activities and accomplishment's as well.

Wahida Prizm had one and a half year service tenure on boardship. For the first time four ladies including Prizm were sent on 05 ships. Two officers-one Medical and another Supply Officers (two for each Ship) were deputed. Wahida Prizm received further boardship tenure/practice continued, Wahida though MBBS Doctor, yet aspires to handle Submarine, which practice is not yet in vogue for women. According to her though, it makes huge cultural difference from Medical College Hostel to Navy, she is prepared to board Submarine whenever she finds the opportunity. Wahida Prizm is currently posted at Naval Academy Kerala which is the biggest Academy in Asia.

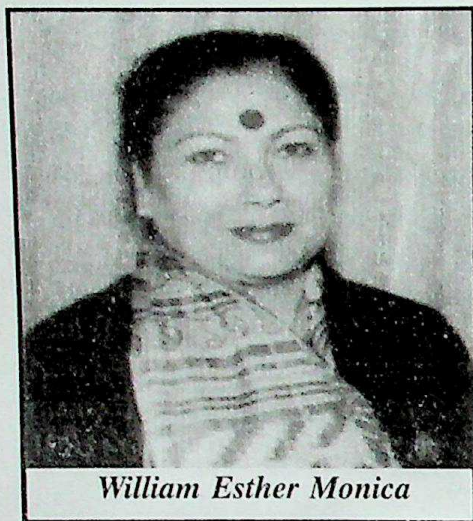
Wahida Prizm is married in April 2001 to Maj M.F. Khan and have a son. Wahida Prizm served in various Naval and Army units including onboard Naval Ship INSAMBA, a submarine support ship. A very few lady officers got this opportunity to serve onboardship. It was started on trial basis. No more lady officers are sent on board ship. Wahida Prizm was commended by Commander-in-Chief Western Command in 2001.

Her father, martyr Gulzar Ahamed Lone had a vision of excellence about her daughter Wahida. When I talked on phone to her in Kerala and asked among other things, unusualness about her name. It was neither full Persian Muslim name like 'Wahida Bano', nor it is full English name: she could not explain it. But she revealed that her father had brought a prism and looking on it, he saw the different beautiful colors that the prism reflected. He then told the family members as to how beautiful and attractive the prism was. This feeling might have persuaded her father to write it. Master Ghulam Ahamed Lone must have been very confident about the rise of his little daughter that he substituted and added "Prizm" to her

name to shine as the colours reflected from the Prism. Her rise and shine in future, obviously, should have been his dream.

Lt. Com. Wahida Prizm has carved out a niche for herself in the history of India. Her position and popularity has not remained now confined unto her some relations, neighbours and a group of other known people or to the limits of her own State of Jammu and Kashmir but to the length and breadth of her country and outside. She has joined now the galaxy of top valorous Heroines of India. Her story has found place also in the Text Book of National Council of Education Research and Trainings (NCERT) prescribed for class IV on national level. Her story impressed lakhs and lakhs of young Indian students. It inspired the young students to pursue education and achieve higher goals not only in education but in other fields of activities and accomplishments. So the time came when Wahida Prizm hit the Press lines like "Woman of Honour" "Wahida makes nation proud." "Rajouri girl is role model for millions of youth," "Army's pride marches" "Wahida ki dhun se har ghaya aantak," "Bhadri ki anookhi missal" etc. The youngsters need to emulate Wahida Prizm.

William Esther Monica



William Esther Monica

William Esther Monica is Principal Alexander Memorial High School, Jammu since 1989 till date. Her focus is not only on teaching and educating the students inside the school only but is keen about their outside activities too, incidental to the student age or essential for building up their all-round personality. She is, therefore, interested in seeing their competition in

the academic curriculum among the students as much as to make the mark by them in extra curriculum activities as well. She does not, obviously, believe in imparting education within the four walls of classroom only but beyond that as well.

William Esther Monica's import and concept of education is more wide ranged so as to contribute to the nation building tomorrow in any manner that the times would demand. She, as such, lays stress, no less, on extra curricular activities as well, which prepares a student for "Be man in all things" once an inspiring "motto" was with some of the Christian Missionary Schools in the past. In all littleness, it seems to be her "Motto" as well.

Daughter of Rev. J N. Noel (Retd. Chaplain) CMC, Ludhiana, Esther Monica is interested in the students to guide them inside the School and outside the School. For learning, there is no limit of premises, timing or age. 1960 born Principal William Esther Monica is MA, Bed and is pursuing her Med. Always a first Division holder, she had qualified in Bed as back as in 1982. Her total teaching experience so far is 24 years. Out of this period, she has devoted 19

years to the administration of the School. She has been very active from the student age itself. She had worked as Editor-English Section of College Magazine and also was President Students Cultural Society. She was declared Head Girl- Malwa Bed. College. She was also selected delegate to World Council of Churches Vancouver, Canada.

This apart, she always activated herself in social work and is Vice President of Sahyog India (Home & School for Handicapped children). She is also Urban Co-ordinator for Sadhbavana Ke Sipahi an NGO for peace and harmony, besides being Treasurer, Special Olympic-Bharat "J&K Chapter" (an International world wide organisation to benefit the "Intellectually disabled"). In addition to the above, she works with the following organizations in the capacities indicated. Hon.-Secretary YMCA, Jammu a unit of YMCA (Shimla-Chandigarh Branch); Secretary Youth talent Search (a forum of 10 schools); Member -Management Alexandra Sr. Sec. School, Amritsar. Member Management, J&K Police Public School.

Furthermore, she has attended International Workshops and Plenaries as delegate in – USA, Canada, Germany, Mexico, Pakistan, Switzerland and Norway. She has also attended workshop, Plenaries of Inter National Issues, dealing with the following varied, interesting and time absorbing issues: Racism, Disarmament, Plurality of humanity, Gender issues, Globalisation & its threat, Popular education, child abuse, living with people of other faiths. Justice, peace and integrity of creation, dealing with conflict and women-victims of violence. She has attended workshop at national level on Shakespearean Drama- Page to Stage by Jammu University; attended series of workshops on Environment & Peace by Earth Centre, Dalhousie; Also attended a number of inter-school Principals workshop by Bishop Cotton School, Shimla.

So far Skills and Competence are concerned : she has displayed from time to time International Exposure, Organisational

Skill, Motivational powers, Excellent Inter-Personal rapport and Patience and humility.

In this context, it may further be stated that she has organized many programmes, for instance, Organised programme & silent march for Women's Days, Organised number of interfaith prayer meetings in Jammu; Organised special programmes for under privileged children and those born with disability in Ludhiana & Jammu. Worked for Helpage India and Hemophilia Society in fund raising. Organised Medical Camps under the aegis of YMCA Shimla-Chandigarh Branch. Conducted workshops for teachers & children. Held fund raising campaigns. Have organized number of camps for women & children. Addressed a number of rallies & gatherings of teachers and other ladies.

William Esther Monica has held the following various positions at different places. 1983- Vancouver- Canada as Steward for WCC, WCC Member, Unit of Education from 1984 to 1991 & visited Canada, America, Germany, Switzerland, Mexico & Pakistan in the same connection. Executive Member, Youth Group, Calvary Church, Ludhiana Attended Camps at Chandigarh, Calcutta in the same connection (1981-82). Treasurer, Executive Committee, Diocese of Amritsar, Church of North India (1997-98). Visited Germany through Diocese of Amritsar. Partnership Programme. Member, Nari Jagran (Social organization for upliftment of Women).

She is obviously a well travelled lady and good organizer and motivator. besides a good orator. She wants to be self sufficient in working to the possible extent and so has developed working knowledge of Computer, Internet and Typing. She has written various articles published in local and national newspapers and magazines from time to time. Esther Monica is married to Johnny William an IPS officer. He is currently a Senior Superintendent of Police in Jammu & Kashmir.

William Esther Monica is an emancipated lady with calibre. She has a dash to work and mind to serve the humanity.

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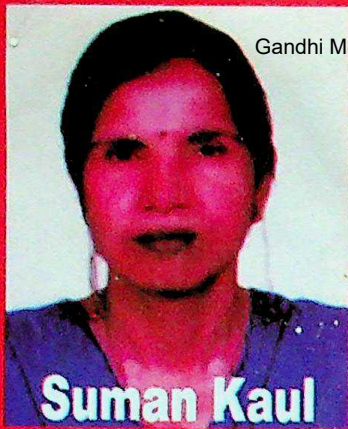
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Women of Jammu and Kashmir have come out of their households, particularly from 1947 and are now working in different fields with ability and efficiency. They have taken to education and their rate of literacy has risen much more than it was in the past. With female education having spread on state level, the quality and qualification of the teaching staff as well has risen. Women folk of the state have shown their mettle and competed on national level also in many spheres.

This sphere of education has widened and women are joining various and different departments and fields of work, some among them, were termed as Male bastions earlier. From management and administration of prisons to the recruitment in Army is no longer a hollow dream for the women folk of the state or in the state. It goes to the credit of a state woman in whole country, to lead and command a Passing out Parade in Pune. She is the first and the only woman army officer so far in the whole of India to have achieved this honour and distinction.

Continued



Gandhi Memorial College Of Education Bantalab Jammu

Suman Kaul MA, MED, is retired Principal from department of education, Jammu & Kashmir Govt. An educationist, she was vice president of "Lecturers Forum" in Srinagar before migration from the valley of Kashmir and it's general secretary in Jammu after the migration. She had a fascination for Indra Gandhi and so on her assassination, she organised and led huge mournful procession under tense situation, from her residence Indra Nagar (Srinagar) and held an open public meeting at tourist centre Chowk (Srinagar) to pay homage to Indra Gandhi. She was the only

lady who dared to do this and no other procession was taken out by any other person or organization, not even the Congress Party. The police reached on the spot immediately and accompanied the procession. At the end the police officer (DIG) thanked Mrs. Suman Kaul and praised her for organising such a big procession of male and female.

Strict & disciplinarian, she was selected and generally deputed as Superintendent Examinations to the centres, by the Education Board, where examinees were influential. Bold and active from the very young age, she arranged to hold a wonderful and memorable programme "Yaad-i-Kashmir" on Kashmir at Abhinav Theatre, Jammu with justice B.A.Khan (now Chief Justice retd.) as Chief Guest.

Suman Kaul has given full duty at Manjakot, a terrorist infested area of distt. Rajouri (Jammu), where male Principals avoided to join and stay. Her honest discharge of duty and devotion to teaching and welfare of students as also behavioural approach, made her very popular among all the sections of people there. She stopped the corruption bid going in lakhs of rupees annually during the education board examinations there. It came to the notice of the education minister and the education board who congratulated her. Students and residents of Manjakot demanded her extension there, which, however was not accepted by the government.

Suman Kaul's activities have been varied. She worked for migrants in Jammu and was President of AIKS Women Wing, Jammu. With the delegation of some Socio - Political Party, she has toured Calcutta, Bangalore, Ludhiana and some other places and unfolded the truth about Kashmir.

She has visited America and was there for sometime on a political study. Her activities in Delhi are multifarious. She is president Sonia Social Welfare Society (Regd.) and President Mahila Samaj. She is Vice President Distt. Congress Committee in East Delhi. She is Journalist and Managing Editor of popular magazine "Shape" monthly. She has written a book of verses in Hindi, "Sai Poojan" in praise of Sai Baba.